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UṢOOL AL-ḤADEETH

The Methodology of Hadith Evaluation

أصول الحديث

INTERNATIONAL ISLAMIC PUBLISHING HOUSE

[Usool Al Hadeeth]

The Methodology of Hadith Evaluation

In the Name of Allah, the beneficent, the merciful

All Praise is due to Allah, the Lord of the Worlds, the [One Who] Sustains the Heavens and Earths, Director of all that is created, who sent the Messengers (may the peace and blessings of Allah be upon all of them) to rational beings, to guide them and explain the religious laws to them with clear proofs and undeniable arguments. I praise Him for all of His bounties. I ask Him to increase His Grace and Generosity. I bear witness that there is none worthy of worship except Allah alone, who has no partner, the One, Who Subdues, the Generous, the Forgiving. I bear witness that our leader Muhammad is His servant and Messenger, His beloved and dear one, the best of all creation. He was honored with the Glorious Qur'an that has been an enduring miracle throughout the years. He was also sent with his guiding Sunnah that shows the way for those who seek guidance. Our leader Muhammad has been particularized with the characteristic of eloquent and pithy speech, and simplicity and ease in the religion. May the peace and blessings of Allah be upon him, the other Prophets and Messengers, all of their families and the rest of the righteous.

Transliteration System

ا	a	ض	<u>d</u>
ب	b	ط	<u>t</u>
ت	t	ظ	<u>z</u>
ث	th	ع	‘
ج	j	غ	gh
ح	<u>h</u>	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	<u>th</u>	ل	l
ر	r	م	m
ز	z	ن	n
س	s	ه	h
ش	Sh	و	w
ص	<u>s</u>	ي	y

Short Vowels

َ	a
	i
ُ	u

Long Vowels

آ or ا ء	aa
ي	ee
وُ	oo

ONE: Definitions

The Arabic word *hadeeth* basically means 'an item of news, conversation, a tale, a story or a report,' whether historical or legendary, true or false, relating to the present or the past. Its secondary meaning as an adjective is 'new' as opposed to *qadeem*, 'old'. However, like other Arabic words (e.g. *salaah*, *zakaah*), its meaning changed in Islaam. From the time of the Prophet (ﷺ), his stories and communications dominated all other forms of communication. Consequently, the term *hadeeth* began to be used almost exclusively for reports that spoke of his actions and sayings.[1]

Usage of the Word *hadeeth*

The term *hadeeth* has been used in both the Qur'aan[2] and the prophetic traditions according to all of its linguistic meanings. The following three categories are the most notable usages. It has been used to mean:

a) The Qur'aan itself

﴿ فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيْثِ﴾

"Then leave Me alone with those who reject this communication[3]."(*Soorah al-Qalam*, 68: 44)

((إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللهِ))

"*Indeed, the best form of communication is the Book of Allaah…*"[4]

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[1] *Hadith Literature*, p. 1 and *Studies in Hadith Methodology and Literature*, pp. 1-3.

[2] The term *hadeeth* is mentioned 23 times in the Qur'aan.

[3] The Qur'aan.

[4] The full text of the *hadeeth* is as follows:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي خُطْبَتِهِ بَعْدَ التَّشَهُّدِ إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللَّهِ عَزَّ وَجَلَّ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ

Sahih Muslim, and *Musnad Ahmad*, no. 13,909 CD and the wording is that of Ahmad.

b) A historical story

﴿ وَهَلْ أَتَاكَ حَدِيثُ مُوسَى﴾

"Has the story of Moses reached you?"

(*Soorah Taahaa*, 20: 9)

((حَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَجَ))

"You may speak about the Children of Israel without …"[5]

c) A general conversation

﴿ وَإِذَا أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثاً﴾

"When the Prophet confided in one of his wives…"

(*Soorah at-Tahreem*, (66): 3)

((مَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ أَوْ يَفِرُّونَ مِنْهُ، صُبَّ فِي أُذُنِهِ الْآنُكُ))

"*Molten copper will be poured in the ear of whoever eavesdrops on the conversation of people who dislike him doing so or flee from him.*"[6]

Among the *hadeeth* scholars the term *hadeeth* means 'whatever is transmitted

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[5] The full text of the *hadeeth* is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ النَّارِ

Saheeh Al-Bukhaaree.

[6] The full text of the *hadeeth* is as follows:

عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَفْعَلَ وَمَنْ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ أَوْ يَفِرُّونَ مِنْهُ صُبَّ فِي أُذُنِهِ الْآنُكُ يَوْمَ الْقِيَامَةِ وَمَنْ صَوَّرَ صُورَةً عُذِّبَ وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا وَلَيْسَ بِنَافِخٍ

Saheeh Al-Bukhaaree.

from the Prophet of his actions, sayings, tacit approvals, or physical characteristics. Scholars of Islaamic Law do not include the physical appearance of the Prophet in their definition.

Importance of *Hadeeth*:

1. Revelation

The Prophet's sayings and actions were primarily based on revelation from Allaah and, as such, must be considered a fundamental source of guidance second only to the Qur'aan. Allaah in the Qur'aan said concerning the Prophet (ﷺ):

﴿وَ مَا يَنْطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلاَّ وَحْيٌ يُوحَى﴾

> **(Muhammad) does not speak from his desires; indeed, what he says is revelation."**
>
> (*Soorah an-Najm,* 53: 3-4)

Therefore, the *hadeeth* represents a personal source of divine guidance which Allaah granted His Prophet (ﷺ) which was similar in its nature to the Qur'aan itself. The Prophet (ﷺ) reiterated this point in one of his recorded statements, "*Indeed, I was given the Qur'aan and something similar to it along with it.*"[7]

2. Tafseer:

The preservation of the Qur'aan was not restricted to protecting its wording from change. Were that the case, its meanings could be manipulated according to human desires, while maintaining its wording. However, Allaah also protected its essential meanings from change by entrusting the explanation of the meanings of

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[7] The full text of the *hadeeth* is as follows:

عَنْ الْمِقْدَامِ بْنِ مَعْدِي كَرِبَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ أَلَا يُوشِكُ رَجُلٌ شَبْعَانُ عَلَى أَرِيكَتِهِ يَقُولُ عَلَيْكُمْ بِهَذَا الْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحِلُّوهُ وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ أَلَا لَا يَحِلُّ لَكُمْ لَحْمُ الْحِمَارِ الْأَهْلِيِّ وَلَا كُلُّ ذِي نَابٍ مِنْ السَّبُعِ وَلَا لُقَطَةُ مُعَاهِدٍ إِلَّا أَنْ يَسْتَغْنِيَ عَنْهَا صَاحِبُهَا وَمَنْ نَزَلَ بِقَوْمٍ فَعَلَيْهِمْ أَنْ يَقْرُوهُ فَإِنْ لَمْ يَقْرُوهُ فَلَهُ أَنْ يُعْقِبَهُمْ بِمِثْلِ قِرَاهُ

Sunan Abu Dawud.

Qur'aan to the Prophet (ﷺ) himself. Allaah states the following in the Qur'aan regarding its interpretation:

﴿وَ أَنْزَلْنا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِم﴾

> **"And I revealed to you the Reminder (Qur'aan) in order that you explain to the people what was revealed to them."** (*Soorah an-Na<u>h</u>l,* 16: 44)

Therefore, if one is to understand the meanings of Qur'aan, he or she must consider what the Prophet (ﷺ) said or did regarding it. E.g. in the Qur'aan, Allaah instructs the believers to offer *salaah* (formal prayers) and pay *zakaah* (obligatory charity) in *Soorah al-Baqarah,* (2), verse 43. However, in order to obey these instructions correctly, one must study the methodology of the Prophet (ﷺ) in this regard. Among his many clarifications concerning *<u>S</u>alaah* and *zakaah*, he instructed his followers saying "*Pray as you saw me pray,*"[8] and he specified that 2.5% of surplus wealth, unused for a year,[9] should be given as *zakaah*.

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[8] The complete text of the *<u>h</u>adeeth* is as follows:

مَالِكُ بْنُ الْحُوَيْرِثِ قَالَ أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفِيقًا فَلَمَّا ظَنَّ أَنَّا قَدْ اشْتَهَيْنَا أَهْلَنَا أَوْ قَدْ اشْتَقْنَا سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرْنَاهُ قَالَ ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لَا أَحْفَظُهَا وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي فَإِذَا حَضَرَتْ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ

Sahih Al-Bukhari, vol. 1, p. 345, no. 604.

[9] There are a number of authentic *<u>h</u>adeeths* in which the Prophet (ﷺ) gave specific instructions concerning the items and quantities on which *zakaah* was due, as well as the time it is due. Among them is the following narration from 'Alee ibn Abee <u>T</u>aalib:

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ ﷺ قَالَ: ((فَإِذَا كَانَتْ لَكَ مِائَتَا دِرْهَمٍ وَحَالَ عَلَيْهَا الْحَوْلُ فَفِيهَا خَمْسَةُ دَرَاهِمَ وَلَيْسَ عَلَيْكَ شَيْءٌ يَعْنِي فِي الذَّهَبِ حَتَّى يَكُونَ لَكَ عِشْرُونَ دِينَارًا فَإِذَا كَانَ لَكَ عِشْرُونَ دِينَارًا وَحَالَ عَلَيْهَا الْحَوْلُ فَفِيهَا نِصْفُ دِينَارٍ فَمَا زَادَ فَبِحِسَابِ ذَلِكَ قَالَ فَلاَ أَدْرِي أَعَلِيٌّ يَقُولُ فَبِحِسَابِ ذَلِكَ أَوْ رَفَعَهُ إِلَى النَّبِيِّ ﷺ وَلَيْسَ فِي مَالٍ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ إِلاَّ أَنَّ جَرِيرًا قَالَ ابْنُ وَهْبٍ يَزِيدُ فِي الْحَدِيثِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ فِي مَالٍ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ.))

'Alee ibn Abee <u>T</u>aalib quoted Allaah's Messenger (ﷺ) as saying: "*Whenever you possess 200 dirhams*[9] *and <u>a year passes on it</u>, 5 dirhams is to be paid on it. You are not liable to pay anything*

3. Laws

One of the primary duties of the Prophet (ﷺ) was to judge between people in their disputes. Since his judgements were all based on revelation, as stated earlier, they must be considered a primary source of principles by which judgements are carried out in an Islaamic State. Allaah also addressed this responsibility in the Qur'aan saying:

﴿ يَاأَيُّهَا الذِّينَ آمَنُوا أَطِيْعُوا اللهَ وَأَطِيْعُوا الرَّسُولَ وَأُوْلِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ ﴾

> **"O believers obey Allaah, obey the Messenger and those in authority among you. If you dispute about anything, refer it to Allaah and the Messenger."** (*Soorah an-Nisaa,* 4: 59)

Thus, *hadeeths* are essential for the smooth running of the law courts in an Islaamic State.

4. Moral Ideal

Since the Prophet (ﷺ) was guided by revelation in his personal life, his character and social interactions became prime examples of moral conduct for Muslims until the Last Day. Attention was drawn to this fact in the following Qur'aanic verse:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ ﴾

> **"Surely there is for all of you a good example (of conduct) in the way of Allaah's Messenger." (***Soorah al-Ahzaab,* 33: 21)

Consequently, the daily life of the Prophet (ﷺ) as recorded in *hadeeth* represents an ideal code of good conduct. In fact, when the Prophet's wife, 'Aa'ishah, was asked about his conduct, she replied, "His character was the Qur'aan."[10]

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until you possess 20 dinars[9] and a year passes on it, in which case ½ a dinar is due. Whatever exceeds that will be counted likewise[9]. And no zakaah *is payable on wealth until a year passes on it.*" (*Sunan Abu Dawud,* vol. 2, p. 411, no. 1568 and authenticated in *Saheeh Sunan Abee Daawood*, vol. 1, p. 436, no. 1573.)

[10] The full text of the *hadeeth* is as follows:

5. Preservation of Islaam

The science of narration, collection and criticism of *hadeeth* was unknown to the world prior to the era of the Prophet (ﷺ). In fact, it was due in part to the absence of such a reliable science that the messages of the former prophets became lost or distorted in the generations that followed them. Therefore, it may be said that it is largely due to the science of *hadeeth* that the final message of Islaam has been preserved in it is original purity for all times. This is alluded to in the Qur'aanic verse:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحافِظُونَ﴾

> **"Indeed, I have revealed the Reminder, I will, indeed, protect it."** (*Soorah al-Hijr*, 15: 9)

Hadeeth and the *Sunnah*

The term *hadeeth* has become a synonym for the term *sunnah*, though there is some difference in their meanings. *Sunnah,* according to Arabic lexicographers, means 'a way; course; rule; manner of acting or conduct of life'.[11] *Sunnah,* as a technical term in the Science of *hadeeth,* refers to whatever statements, acts, approvals, physical or character descriptions that are attributable to the Prophet (ﷺ) along with his biography before or after the beginning of his prophethood. It is thus synonymous with the term *hadeeth.*

However, according to *Usool al-Fiqh* science (legal methodology), *sunnah* refers to only the statements, acts and approvals of the Prophet (ﷺ). It also refers to whatever is supported by evidence from the *sharee'ah*; the opposite of *bid'ah.* And in the Legalistic science of *Fiqh* the term *sunnah* refers to recommended acts

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عَنْ سَعْدِ بْنِ هِشَامِ بْنِ عَامِرٍ قَالَ أَتَيْتُ عَائِشَةَ فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ أَخْبِرِينِي بِخُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ خُلُقُهُ الْقُرْآنَ أَمَا تَقْرَأُ الْقُرْآنَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ قُلْتُ فَإِنِّي أُرِيدُ أَنْ أَتَبَتَّلَ قَالَتْ لَا تَفْعَلْ أَمَا تَقْرَأُ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ فَقَدْ تَزَوَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ وُلِدَ لَهُ

Musnad Ahmad, no. 23460 CD.

[11] *Lane's Lexicon,* vol. 1, p. 1438.

authentically attributable to the Prophet (ﷺ); the does of which is rewarded and the non-doer is not punished. It is also used to refer to the opposite of *bid'ah* as in the statement: *Sunnah* divorce and *Bid'ah* divorce.

According to its general definition, the Qur'aan is the most important part of the *sunnah* conveyed by the Prophet (ﷺ).[12] It may also be said that the *hadeeths* were the containers in which the *sunnah* of the Prophet (ﷺ) was conveyed during his life time and after his death.

[12] *Al-Bid'ah*, p. 67.

TWO: Compilation

1. Era of The Prophet

During the life of the Prophet (ﷺ) there was no pressing need to write down all of his various statements or record his actions because he was present and could be consulted at any time. As a matter of fact, the Prophet (ﷺ) himself made a general prohibition against writing down his statements which were other than the Qur'aan itself.[1] This was to prevent the possibility of mixing up the Qur'aan with his own words during the era of revelation. Consequently, the greatest stress regarding writing was placed on recording the Qur'aanic verses. However, there are many authentic narrations collected by the Scholars of *Hadeeth* that prove that *Hadeeth* were recorded in writing even during the lifetime of the Prophet (ﷺ). For example, 'Abdullaah ibn 'Amr said: "I used to write everything which I heard from the Messenger of Allaah (ﷺ) with the intention of memorizing it. However, some Qurayshites forbade me from doing so saying, 'Do you write everything that you hear from him, while the Messenger of Allaah is a human being who speaks in anger and pleasure?' So I stopped writing, and mentioned it to the Messenger of Allah (ﷺ). He pointed with his finger to his mouth and said: '*Write! By Him in whose hand is my soul, only truth comes out from it.*'[2]

Aboo Hurayrah said: When Makkah was conquered, the Prophet (ﷺ) stood up and gave a sermon [Aboo Hurayrah then mentioned the sermon]. A man from Yemen, called Aboo Shaah got up and said, "O Messenger of Allaah! Write it down for me." The Messenger of Allaah (ﷺ) replied, "*Write it for Aboo Shaah.*"[3] Al-Waleed asked Aboo 'Amr, "What are they writing?" He replied, "The sermon which he heard that day."[4]

Aboo Qaabeel said: We were with 'Abdullaah ibn 'Amr ibn al-'Aas and he

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[1] *Saheeh Muslim,* zuhd, 72. This is the only authentic *hadeeth* on the topic and al-Bukhaaree and others considered it to be a statement of Aboo Sa'eed himself that was erroneously attributed to the Prophet (ﷺ). See *Studies in Hadith Methodology and Literature,* p. 28.

[2] *Sunan Abu Dawud,* vol. 3, p. 1035, no. 3639 and authenticated in *Saheeh Sunan Abee Daawood,* no. 3099. The collection of Hadeeth of 'Abdullaah ibn 'Amr is known as *as-Saheefah as-Saadiqah.*

[3] *Sunan Abu Dawud,* vol. 3, no. 3641 and authenticated in *Saheeh Sunan Abee Daawood,* no. 3100.

[4] Ibid., vol. 3 no. 3642 and authenticated *Saheeh Sunan Abee Daawood,* no. 3101.

was asked which city will be conquered first Constantinople or Rome? So 'Abdullaah called for a sealed trunk and he said, "Take out the book from it." Then 'Abdullaah said, "While we were with the Messenger of Allaah (ﷺ) writing, The Messenger of Allaah (ﷺ) was asked, "Which city will be conquered first, Constantinople or Rome?" So Allaah's Messenger (ﷺ) said: "*The city of Heracilius will be conquered first*," meaning Constantinople."[5]

2. Era of The Sahaabah[6]

After the death of the Prophet (ﷺ) his saying and action took of a new importance because he was no longer there to consult when problems arose. The practise of narration on a large scale started during this period. For example, when the Prophet (ﷺ) died, the Sahaabah debated about where to bury him. This debate ended when Aboo Bakr told them "I heard the messenger say, "*No prophet dies but he is buried where he died.*"[7] Thus a grave was dug immediately below the bed on which he died in the house of 'Aa'ishah. In this period a number of the leading Sahaabah wrote down *hadeeth*s of the Prophet (ﷺ).

The following are just a few of the leading narrators of the Prophet's traditions who were known to have recorded them in writing.

Aboo Hurayrah to whom 5374 channels of *hadeeth* narrations are attributed, actually narrated 1236 *hadeeth*. H̲asan in 'Amr ad-Damaree saw many books in his possession.[8]

'Abdullaah ibn 'Abbaas to whom 1660 channels of narrations are attributed used to write whatever he heard[9] and even employed his slaves to record for him.[10]

'Abdullaah ibn 'Amr ibn al- 'Aas̲ to whom 700 channels are attributed was

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[5] *Saheeh*: *Musnad Ahmad* (2: 176), *Sunan ad-Daarimee* (1: 126) and *Mustadrak al Haakim* (3: 422).

[6] The disciples or the companions of the Prophet (ﷺ), as-Sahaabah, are sometimes referred to as the first generation of Islaam. Any person who had the privilege of meeting the Prophet (ﷺ) and died believing in him is classified as a *S̲ahaabee*.

[7] *The Life of Muhammad*, p. 688.

[8] *Fat'h̲ al-Baaree*, vol.1, p. 217.

[9] *T̲abaqaat ibn Sa'd*, vol. 2, p. 123.

[10] *Tarateeb*, by al-Kattaanee, vol. 2, no. 247.

know to recorded books of *hadeeths* during the Prophet's lifetime with he titled *as-Saheefah as-Saheehah.*

Aboo Bakr was reported to have written down over 500 different sayings of the Prophet (ﷺ).

Ibn al-Jawzee, who provides a list of all the companions who related traditions, gives the names of about 1,060 together with the number of *hadeeths* related by each. 500 related only 1 *hadeeth* each; 132 related only 2 each; 80 related 3; 52 related 4; 32 related 5; 26 related 6; 27 related 7; 18 related 8; 11 related 9; 60 related between 10 and 20; 84 related between 20 and 100; 27 related between 100 and 500 and only 11 related more than 500 of which only 6 related more than 1,000 *hadeeth,* and they are commonly referred to as the *mukaththiroon* (the reporters of many traditions). Today, a graduate of the college of *hadeeth* in the Islamic University of Madeenah is required to memorize 250 *hadeeth* during each of the four years of his study (i.e., a total of 1,000 *hadeeths*).

From the above, it can readily be seen that fewer than 300 companions related the vast majority of traditions.[11]

3. Era of The Taabi'oon[12] (1st Century Hijrah)

After Islaam had spread into the Middle East, India, North Africa and the narration of *hadeeth* had become widespread, there arose people who began to invent *hadeeths.* To combat this development, Caliph 'Umar ibn Abdul-Azeez (reign 99 to 101 AH - 71 8 to 720 C.E.) ordered the scholars to compile the traditions of the Prophet (ﷺ). The scholars had already begun composing books containing biographical data on the various narrators of *hadeeth* in order to expose the liars and fabricators. Aboo Bakr ibn Hazm (d.120/737) was among those directed by the Caliph to compile the *hadeeth.* Caliph 'Umar requested him to write down all the *hadeeths* of the Prophet (ﷺ) and of 'Umar ibn al-Khattaab and to pay particular attention to gathering the *hadeeths* of 'Amrah bint 'Abdir-

[11] *Hadith Literature,* pp. 18-19.

[12] The generation which followed the companions studying under them are referred to as the *Tabi'oon* (followers or successors) e.g. Aboo Haneefah and Mujaahid.

Rahmaan, who was at that time the most respected custodian of the narrations of ‘Aa’ishah. Sa‘d ibn Ibraaheem and Ibn Shihaab az-Zuhree were also requested to compile books and az-Zuhree became the first compiler of *hadeeth* to record the biographies of the narrators with particular reference to their character and honesty. In this period the systematic compilation of *hadeeths* was begun on a fairly wide scale.

However, among the students of the companions, many recorded *hadeeths* and collected them in books. The following is a list of the top 12 narrators of *hadeeths* among the Prophet’s companions and their students who had their narrations in written form.

Aboo Hurayrah (5374)[13]: Nine of his students were recorded to have written *hadeeths* from him.

Ibn ‘Umar (2630): Eight of his students wrote down *hadeeths* from him.

Anas ibn Maalik (2286): Sixteen of his students had *hadeeths* in written form from him.

‘Aa’ishah bint Abee Bakr (2210): Three of her students had her *hadeeths* in written form.

Ibn ‘Abbaas (1660): Nine of his students recorded his *hadeeths* in books.

Jaabir ibn ‘Abdillaah (1540): Fourteen of his students wrote down his *hadeeths.*

Aboo Sa‘eed al-Khudree (1170): None of his students wrote.

Ibn Mas‘ood (748): None of his students wrote.

‘Abdullaah ibn ‘Amr ibn al-‘Aas (700): Seven of his students had his *hadeeths* in written form.

‘Umar ibn al-Khattaab (537): He recorded many *hadeeth*s in official letters.

‘Alee ibn Abee Taalib (536): Eight of his students recorded his *hadeeths* in writing.

Aboo Moosaa al-Ash‘aree (360): Some of his *hadeeths* were in the possession of Ibn ‘Abbaas in written from.

[13] The total number of *hadeeths* or more properly, channels of narration of *hadeeth* ascribed to the companion.

Al-Barraa ibn ‘Aazib (305): Was known to have dictated his narrations.

Of Aboo Hurayrah’s nine students known to have written *hadeeths*, Hammaam ibn Munabbih’s book has survived in manuscript form and has been edited by Dr. Muhammad Hamidullah and published in 1961 in Hyderabad, India.[14]

4. Era of The Taabi‘ut-Taabi‘een[15] (2nd Century)

In the period following that of the Taabi’oon, the *hadeeth*s were systematically collected and written in texts. One of the earliest works was *al-Muwatta* composed by Maalik ibn Anas. Other books of *hadeeth* were also written by scholars of Maalik’s time by the likes of al-Awzaa‘ee who lived in Syria, ‘Abdullaah ibn al-Mubaarak of Khurasaan, Hammaad ibn Salamah of Basrah and Sufyaan ath-Thawree of Kufah. However, the only work which survived from that time is that of Imaam Maalik. It could be said that in this period the majority of the *hadeeth*s were collected in the various centers of Islaam.

The reason why these three generations have been given special consideration is because the Prophet (ﷺ) was reported to have said, “*The best of generations is my generation, then the one which follows them, then the one that follows them.*”[16] It was through these three generations that *hadeeth* was first transmitted orally and in writing, until they were compiled into collections on a wide and a systematic scale.

5. Era of The Saheehs (3rd Century Hijrah)

There arose in the third century scholars who undertook the job of critical research of the *hadeeth*s that were narrated and compiled in the first two

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[14] *Studies in Early Hadith Literature,* p. 38.

[15] The generation of students of the successors, Taabi’oon are referred to as successors of successors Taabi’ut-Tabi’een e.g. Maalik ibn Anas.

[16] *Saheeh Al-Bukhaaree and Saheeh Muslim*

centuries. They also grouped the *hadeeth* which they considered to be accurate according to the branches of Islaamic Law. E.g. From this period is the book *Saheeh al-Bukhaaree* containing 7,275 *hadeeth* which al-Bukhaaree (died- 870 C.E.) chose from 600,000 and *Saheeh Muslim* which contains 9,200 *hadeeths* which Imaam Muslim selected from 300,000. Besides these two works of Hadeeth, there are four other works which became famous during this period. They are the four sunan of Aboo Dawud (died 889 C.E.), at-Tirmithee (died 893 C.E.), an-Nasaa'ee (died 916 C.E.) and Ibn Maajah (died 908 C.E.).

Stages of writing

1. The first stage covers the period of the first century A.H. which began in July 622 C.E. or the early part of the century C.E. It was the age of the companions and their successors often referred to as the age of the *Saheefah*, that is, a sheet or some sort of writing material such as shoulder blades or parchments on which a number of *hadeeth* were written. E.g. *Saheefah* Aboo Bakr and *Saheefah Saadiqah* of 'Abdullaah ibn 'Amr. The aim of the first stage was mainly recording the *hadeeth* without any particular format.

2. The second period covers the middle of the second century A.H. is referred to as the stage of *Musannaf* (i.e. classified organized work). The second stage represents a planned compilation of *hadeeth* grouped under headings denoting their subject matter. E.g. *Muwatta* Maalik

3. The third stage known as the stage of *Musnad* (compilation of *hadeeth* according to the companion's names). This stage began at the close of second century A.H. e.g. *Musnad Ahmad*.

4. The fourth and most important stage is known as the stage of *Saheeh*. This stage began during the first half of the third century A.H. (9^{th} century C.E.) and overlaps the period of the musnad e.g. *Saheeh al-Bukhaaree*, *Saheeh Muslim* and *Saheeh Ibn Khuzaymah*.

The Companion-Narrators

ABOO HURAYRAH. Aboo Hurayrah stands at the head of the list of *hadeeth* transmitters, due to the sheer bulk of his narrations. He had been regarded by the Prophet himself as the most anxious of all Muslims to acquire knowledge of *hadeeth*. Belonging to the tribe of Daws, an offshoot of the great clan of Azd, he came to Medina in the seventh year of the Hijra, and on being told that the Prophet was at Khaybar, went there and accepted Islam. Since that time, and until the death of the Prophet, he kept his company constantly, attending him and memorising his words during the day, thereby sacrificing all worldly pursuits and pleasures. We are told that he divided his nights into three parts: one for sleeping, one for prayer, and one for study. After the death of the Prophet, he was appointed governor of Bahrain for a while during the caliphate of 'Umar and acted as governor of Medina under the early Umayyad caliphs. He died in 59/678.

When the Prophet had died, and information about religion and legal judgements had to be sought indirectly, Aboo Hurayrah (who instructed more than 800 students in *hadeeth)* poured out the store of knowledge he had so meticulously accumulated. At times he was taken to task for reporting certain traditions which were unknown to other Companions. But he would reply that he had simply learnt what the Ansaar had missed because of attending to their lands and properties, and what the Emigrants had failed to learn because of their commercial activities. Once, when he was taken to task by 'Abdullaah ibn 'Umar for relating a particular *hadeeth,* he took him to Aa'ishah who bore witness to the truth of what he had related. His knowledge and memory were also tested by Marwaan, who, having written down some traditions related by him, wanted him to relate the same after a year. He found them to be exactly identical to his earlier narration.

Bearing in mind Aboo Hurayrah's intense dedication to learning *hadeeth,* his devotion to the Prophet, and the various tests which were applied to his memory and scholarship by his contemporaries during his life, it is inconceivable that he would have fabricated any hadeeth. This does not mean, however, that material was not falsely imputed to him at a later date. The fact that he narrated a uniquely large number of traditions itself did make inventing *hadeeths* in his name an attractive proposition.

'ABDULLAAH IBN 'UMAR. The second most prolific narrator of *hadeeth,* he was the son of the second Caliph. He had accepted Islam simultaneously with his father, and emigrated to Medina with him. He took part in many battles during the

Prophet's lifetime, and in the wars in Mesopotamia, Persia and Egypt, but maintained strict neutrality in the conflicts that erupted among the Muslims following the assassination of Uthmaan. Despite the immense esteem and honour in which he was held by all Muslims, who repeatedly asked him to become caliph (an offer which he refused), he kept himself aloof from factional strife, and throughout those years led an unselfish, pious life, setting an example of an ideal citizen just as his father had set an example of an ideal ruler. He died in Mecca in the year 74/692 at the age of 87.

‘Abdullaah's long association with the Prophet, his kinship with Hafsa Umm al-Mu'minin, and with certain other Companions, offered him a superb opportunity to learn *hadeeth;* and his long peaceful life gave him time and leisure enough to teach and spread *hadeeths* among the Muslims who assiduously sought them.

He was renowned for the extreme scrupulousness with which he related *hadeeths.* Ash-Sha‘bee remarks that he did not hear a single *hadeeth* from him for a whole year. When he related *hadeeths,* his eyes filled with tears. His activities in the service of Islam, his austere life, his straightforward and honest character, and his careful treatment of the *hadeeths,* render the material we have from him of the highest value.

ANAS IBN MALIK. At the age of ten, Anas was presented by his mother, Umm Sulaym, to the Prophet (ﷺ), following his migration to Madeenah. From that time until the Prophet's death, he was his favourite attendant, and afterwards he was appointed by Aboo Bakr as a tax-collector at Bahrayn. Towards the end of his life he settled at Basra, where he died in the year 711, at the age of over a hundred.

During the ten years he spent in the Prophet's service, he was able to memorise a large number of his words, of which he later also learnt a good deal from Aboo Bakr, Umar, and many other Companions.[55] His knowledge of *hadeeth* was so copious that his death was regarded as a death-blow to half of the entire mass of traditions.

The traditionists accept him as one of the most prolific narrators of *hadeeth.*

‘AA’ISHAH UMM AL-MU'MINEEN. ‘Aa’ishah occupies the fourth place among the *mukaththiroon.* She enjoyed the constant company of the Prophet for about eight and a half years.[57] She died in 5 7/676 at the age of 65.

Aa’ishah was naturally endowed with a retentive memory and a developed critical faculty, having memorised a large number of the ancient Arab poems, on

which she was a recognised authority. During her lifetime she was also honoured for her expertise in medicine and in Islamic law. Regarding the *hadeeth,* she had not only learnt a large volume of these from her husband, she also showed a critical appreciation of them, and corrected the mistakes in understanding of many Companions. When, for instance, Ibn ‘Umar related that the Prophet had said that the dead are punished in their graves on account of the wailing of their relatives, she pointed out that the Prophet had said that while the dead are punished in their graves for their sins, their relatives wept for them.

It was on account of her extensive knowledge of *hadeeth* and Islamic law that even the most important Companions sought her advice on legal problems. A long list of those who related *hadeeth* on her authority may be found in Ibn Hajar's book *Tahtheeb at- Tahtheeb.*

‘ABDULLAAH IBN AL-‘ABBAAS. He was born three years before the Prophet’s migration to Madeenah, and was thirteen years old at the time of his death. He was greatly loved by the Prophet, as is apparent from the *hadeeths* which concern him. He died in 68/687 at the age of 71.

It appears that despite his youth he learnt a few *hadeeths* from the Prophet (ﷺ) himself. Ibn Hajar (quoting Yahyaa ibn al-Qattaan) refers to the assertion that Ibn ‘Abbaas related only four or ten traditions from the Prophet (ﷺ), and adds that this estimate is incorrect, because the *Saheehs* of Bukhaaree and Muslim alone contain more than ten traditions related by him directly from the Prophet (ﷺ). There is, however, no doubt that the number of *hadeeths* related by him directly from the Prophet (ﷺ) is very small in comparison to what he related via other Companions. These *hadeeths* he learnt through years of hard labour: If I expected to learn any *hadeeth* from a Companion,' he remarked, I went to his door and waited there, until he came out and said: “Cousin of the Prophet, what brings you here? Why did you not send for me?” And I would reply that it was only proper that I should go to him. Then I learnt the *hadeeth* from him.

Ibn ‘Abbaas was held in universal awe for his intellectual powers and capacity for memorisation. He was entirely devoted to the study of the Qur'aan and the *Sunnah,* and was loved and respected for his scholarship by all the first four Caliphs and his contemporaries. He collected a large body of traditions, which he wrote down in books, and delivered lectures on them to his disciples. His *tafseer* of the Qur’aan which was handed down by his student Mujaahid is well-known, and has been referred to by numerous later commentators.

JAABIR IBN ‘ABDILLAAH. One of the early Madeenan converts to Islaam, he was present at the second meeting with the Prophet (ﷺ) at Makkah. He took part in nineteen expeditions in the Prophet’s company, and died in Madeenah in about the year 74/693 at the age of 94.

He learnt the Prophet’s *h̲adeeth* not only from him, but also from many of his important Companions, including Aboo Bakr, ‘Umar and others. He also studied under some of the Successors, including the famous Umm Kulthoom, the daughter of Aboo Bakr. He used to teach *h̲adeeth* regularly in the mosque at Madeenah.[71]

ABOO SA‘EED AL-KHUDREE, Sa‘d ibn Maalik. Another early Madeenan convert, his father was killed at Uh̲ud. He himself took part in twelve of the battles fought during the Prophet's lifetime. He died in Madeenah in 64/683.

Like Aboo Hurayrah, he had been one of the People of the Veranda', those who lived on the porch of the Prophet's dwelling by the mosque in order to dedicate themselves to an austere life of prayer and learning. He learnt the *Sunnah* from the Prophet, as well as from his important Companions such as Aboo Bakr, ‘Umar and Zayd ibn Thaabit. He was considered the best jurist among the younger Companions.

‘ABDULLAAH IBN ‘AMR IBN AL-‘AAS̲. An early convert to Islaam, who had suffered for its cause, had enjoyed the company of the Prophet for many years, and lived long enough after he was gone to transmit the *h̲adeeths* which he had learnt from him. Ibn ‘Amr, although he lived during the period of the civil war, resembled Ibn ‘Umar in keeping himself aloft from factional strife. He was, however, present at the Battle of S̲iffeen, at the insistence of his father; however he took no active part in it, deeply regretting in later life that he had been present at all.[75]

His interest in perpetuating the way of the Prophet (ﷺ) was intense. He wrote down all the Traditions which he had learnt from him, collecting a thousand of them in a *S̲ah̲eefah* which he called *as̲-S̲aadiqah*. When he settled at Mecca, students of *h̲adeeth* flocked to him in droves. But as he lived for the most part either in Egypt or at at̲-T̲aa’if, and since he occupied himself more with prayer than with the teaching of *h̲adeeth,* the later generations of Muslims received fewer traditions from him than from Aboo Hurayrah, ‘Aa’ishah and others.[17]

[17] *Hadith Literature*, pp. 19-23.

THREE: Transmission

Tahammul al-'Ilm

During the era of the dissemination of *hadeeths* and their compilation in the first three centuries a variety of methods of learning and teaching evolved. These methods were later categorized and technical terminology developed to describe them within the field of *hadeeth* science. The following eight methods were identified, the first two of which were the most common and accurate.

1. *Samaa'* : Reading by the Teacher

This method of transmission of *hadeeths* had four different formats:

a) Recitation from memory by the teacher. Wide use of this practice began to decline by the middle of the second century, though it persisted to a much lesser extent for a long time after that. Students remained with their teachers for long a time until they became authorities.

b) Reading from Books. This method could either involve the teacher reading from his own books, which was preferred, or the reading of the teacher from his student's book, which was either a copy or a selection from his own work.

c) Questions and Answers. Students would read to their teacher a part of the *hadeeths* and he would complete the narration.

d) Dictation. The companion, Waathilah ibn Asqaa (d. 83) was the first to hold classes for dictation of *hadeeths.* It was not a favored method initially due to the ease with which students could gather knowledge. However, az-Zuhree departed from this attitude and followed this method throughout his life. Later on, some scholars refused to dictate if their students did not write the *hadeeths* down. Dictation was either from memory or from books. A fast writer was often chosen to record all the *hadeeths*, while others watched him write to catch his mistakes. Later they borrowed the books and made their own copies. These copies were revised among the students or with the teacher himself.

2. *'Ard* : Reading by the Students

In this method, the students would read the teacher's book to him while other students compared the *hadeeths* with their own books or they listened attentively. From the beginning of the second century, this became the most popular method. Often the teachers would provide their own copies as many of them had their own scribes. Otherwise the students would read from copies made earlier from the original in which they would put a circle at the end of every *hadeeth* and when they read it back to the teacher they would put a mark in the circle to indicate each reading. Even if a student knew *hadeeths* through books, he was not entitled to transmit them our use them in his own collections until they had been read back to the teacher and approved. If he did otherwise, he was labeled a *hadeeth* thief (*saariq al-hadeeth*). This was equivalent to modern copyright laws which permit a person to buy as many copies of a book he or she wishes, but prohibits them from making even a single copy.

3. *Ijaazah* : Permission to Transmit

In *hadeeth* terminology this referred to a teacher giving permission to a student to transmit the teacher's book on his authority without having read the book back to him. This method came in vogue from the third century onwards. It evolved as a means of protecting texts from alterations. Its validity was disputed by some scholars of *hadeeth.*

4. *Munaawalah* : Granting Books

This was the name given to the act of a teacher giving a student his book or one of his verified copies with the authority to transmit it. For example, az-Zuhree (d. 124) gave his manuscripts to several scholars, among them ath-Thawree, al-Awzaa'ee and 'Ubaydullaah ibn 'Umar. This practice was extremely rare in the first century.

5. *Kitaabah* : Correspondence

If a teacher wrote *hadeeths* and sent them to a student to transmit, it was

referred to as *kitaabah* which may be translated as learning by correspondence or distance learning, in modern times. This method was in vogue from the first century. The official letters of the Righteous Caliphs contained many *hadeeths* which were later transmitted by scholars. Many scholars among the companions wrote *hadeeths* and sent them to their students. Ibn 'Abbaas was a notable example among them in his writings to Ibn Abee Mulaykah and Najdah.[1]

6. *I'laam* : Announcement

This term referred to the act of a teacher or student informing others that he has permission to transmit a book on the author's authority. However, before any student who heard *hadeeths* from the book could transmit them, he would have to obtain an original copy which bore the certificate of the signature of the author.

7. *Wasiyyah* : Bequest of Books

To entrust one's books to a student at the time of death with the authority to transmit was called *wasiyyah*. An example of that can be found in the case of the *Taabi'ee* Aboo Qilaabah 'Abdullaah ibn Zayd al-Basree (d. 104) who entrusted his books to Ayyoob at the time of the former's death.[2]

8. *Wajaadah* : Discovery of Books

If a student or teacher discovered the books of a scholar without permission to transmit on anyone's authority, it was not recognized as a way of learning *hadeeth*. One who narrated from such books was obliged to indicate that it was taken from the scholar's books.[3]

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[1] *Studies in Early Hadith Literature*, p. 41-2.

[2] *Studies in Early Hadith Literature*, p. 63.

[3] *Tadreeb ar-Raawee*, pp. 129-150.

Transmission Terminology

The *h̲adeeth* scholars utilized certain terms to indicate the sources and mode of their narrations. These Arabic terms have been commonly misunderstood by those unfamiliar to the field. The following are the most common terminologies and their abbreviations used.

i. ***H̲addathanaa*** (حَدَّثَنَا) commonly written as *thanaa* (ثَنَا) or *naa* (نَا)

   This term was mostly used to indicate learning through the first method; the teacher reading.

ii. ***Akhbaranaa*** (أَخْبَرَنَا) mostly written as *anaa* (أَنَا) and rarely as *aranaa* (أَرَنَا)

   Some scholars used it as a synonym for *h̲addathanaa* and vice versa, but it was most commonly used to indicate the second method; the student reading to the teacher.

iii. ***Anba'anaa*** (أَنْبَأَنَا) In cases of *ijaazah* and *munaawalah* this term was used.

iv. ***Sami'a*** (سَمِعَ) Used strictly for the first method of learning.

v. ***'An*** (عَنْ) Was used to refer to all the methods of learning. It was considered the most inferior method of narrating due its vagueness.[4]

Since the terms *h̲addathanaa* (he said to us) and *akhbaranaa* (he informed us) implied oral transmission it was generally believed that the *h̲adeeths* were transmitted orally for at least one hundred years. However, the records show that many companions of the Prophet (ﷺ) wrote down *h̲adeeths*, so did their students and their students' students. Furthermore, seven out of the eight learning methods mentioned previously (i.e. from 2-8) depended almost totally on written material. And even the first method involved dictation from written material in many cases. Thus, the literal meanings of the terms *h̲addathanaa* and *akhbaranaa* are not applicable as they were used to refer to transmission from written material in the vast majority of cases.

[4] *Studies in Hadith Methodology*, pp. 16-22.

Attendance in *Hadeeth* Circles

Regular records of attendance were kept. After a book was read, a note was written by the teacher or one of the famous scholars in attendance in which the names of those who heard the whole book, part of the book, the dates and places. If the student was under five he was classed as an attendee, while those over five were rated as students. The certificate usually had a stipulation called *tibaaq* that no further entries could be made in the book.

During the era of the *Taabi'oon,* students usually memorized the whole Qur'aan and studied Islamic Law and Arabic grammar before joining the circles of the *hadeeth* scholars around the age of twenty. Az-Zuhree spoke of fifteen year old Ibn 'Uyaynah as the youngest student he had seen and Ibn Hanbal began his *hadeeth* studies at the age of sixteen. However, in later periods, when texts were fixed and learning meant transmission of books, it was said that if a child could discriminate between a cow and a donkey he was old enough to start learning *hadeeths.* For example, ad-Dabaree transmitted 'Abdur-Razzaaq's book and when he died ad-Dabaree was only seven years old.[5]

With every generation the numbers of teachers and students grew exponentially. In the time of the *Taabi 'oon,* scholars like ath-Thawree, Ibn al-Mubaarak and az-Zuhree made reference to hundreds of teachers. Az-Zuhree himself had over fifty students who recorded *hadeeths* in writing from him. The actual numbers who wrote and attended his lectures are unknown. The growing numbers of transmitters resulted in a tremendous growth in the number of books and the numbers of *hadeeth* narrations. It became a common practice among *hadeeth* scholars to count every *isnaad* as one *hadeeth.* Consequently, a single statement of the Prophet narrated by one hundred *isnaads* was referred to as one hundred *hadeeths* and a few thousand *hadeeths* became hundreds of thousands of *hadeeths.*[6]

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[5] *Al-Kifaayah fee 'Ilm al-Hadeeth,* p. 64 quoted in *Studies in Hadith Methodology and Literature,* p. 23.

[6] See *Studies in Early Hadith Literature,* pp. 302-5 for a detailed discussion of this point.

EVOLUTION OF THE SANAD

Teaching the Sunnah : The Era of the Prophet (ﷺ)

Anything which the Prophet of Islaam (ﷺ) said or did is considered to be a part of his *Sunnah* (i.e. way), which represents the practical application of Islaam according to divine guidance.

The Prophet (ﷺ) used to encourage his *Sahaabah*[7] to learn and memorize his *Sunnah* in many different ways. Sometimes he would sit them down and have them repeat after him certain *Du'aas*[8]which he wanted them to memorize, the same way he would have them learn the Qur'aan. On other occasions he would repeat himself three times so that they could memorize his more significant statements. Sometimes he would give rites were to be performed, then he would tell them to do it as he had done it. At other times, he would have some of the *Sahaabah* record in writing some more complicated things.

The Era of the Sahaabah

After the death of the Prophet (ﷺ), the older *Sahaabah* began to teach the younger *Sahaabah* the sayings and practices of the Prophet (ﷺ) which they had not been around to hear or observe. Both the younger and the older Sahaabah used to teach those who had accepted Islaam during the last days of the Prophet's life, and thus never had an opportunity to learn anything directly from the Prophet (ﷺ).

When Islaam spread all over Arabia and into Syria, Iraq, Persia and Egypt during the reign of the Righteous Caliphs, the *Sahaabah* began to teach those who newly entered Islaam the principles of the religion. They would say to those who gathered around them, "I saw the Prophet do this," or "I heard the Prophet say that." This was how the chain of narration of the *Sunnah* began. Those new Muslims who studied under the *Sahaabah* were later referred to as the Taabi'oon.

Most of the *Taabi'oon* used to memorize and record the statements of the Prophet (ﷺ) which the Sahaabah used to quote. They used to travel to different parts of the Muslim world of that time in order to learn as much of the *Sunnah* of the Prophet (ﷺ) from as many of the Sahaabah as possible.

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[7] Anyone who saw Prophet Muhammad (ﷺ) and died in a state of Islaam is called a *Sahaabee* (pl. *Sahaabah*), meaning a companion, even if he was a child.

[8] Informal prayers.

Why All This Effort ?

It is natural that people try to watch and remembers the sayings and deeds of anyone who is dear to them, and there is no doubt that Prophet Muhammad (ﷺ) was the most beloved person on earth to his followers. The Prophet (ﷺ) himself had enjoined this love on his community saying, "*None of you has truly believed until I become more dear to him than this son, his father and all of mankind.*"[9]

Allaah, in the Qur'aan, emphasized for the whole of the Muslim *Ummah* the extreme importance of the *Sunnah* of the Prophet (ﷺ) by ordering them to obey all of his commands:

"Whatever the Messenger gives you, take it; and whatever he forbids you, leave it."

Soorah al-Hashr (59): 7

How could the Muslim Nation obey this divine command after the Prophet's death ? How could they know what Allaah's Messenger (ﷺ) had commanded and forbidden if he was no longer with them? Therefore, great care had to be taken to preserve the *Sunnah* and convey it to each successive generations of Muslims. The Prophet (ﷺ) also stressed the great importance of passing on the *Sunnah* without any alterations by promising them Allaah's blessings saying, "*Allaah blesses any man who hears a saying of mine, memorizes it and understands it, then conveys just as he heard it ; for perhaps one who is informed has more understanding than the one who heard it.*"[10] He also stressed it by warning them of the severe punishment awaiting anyone who lies on him saying "*Whoever lies on me will find his seat in the Hellfire*!"[11]

The Era of the Taabi'oon

When the Sahaabah began to die out and Islaam spread into India, Afghanistan, Russia, China, North Africa and Spain, the *Taabi'oon* took up where

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[9] Collected by al-Bukhaaree (*Sahih al-Bukhari* (Arabic-English), vol. 1, p.20, no. 14) and Muslim (*Sahih Muslim* (English Trans.), vol.1, p.31, no.70).

[10] Collected by Aboo Daawood (*Sunan Abu Dawud* (English Trans.), vol.3, p.1038, no.3652) and at-Tirmidhee and authenticated by al-Albaanee in *Saheeh Sunan Abee Daawood*, vol.2, p. 697, no.3108).

[11] Reported by az-Zubayr ibn 'Awwaam and collected by al-Bukhaaree (Sahih al-Bukhari (Arabic-English), vol.1, p.83, nos. 107-109), Muslim (*Sahih Muslim*), vol.4, p.1543, no.7147) and Abu Daawood (*Sunan Abu Dawud* (English Trans.), vol.3, p.1036, no.3643.

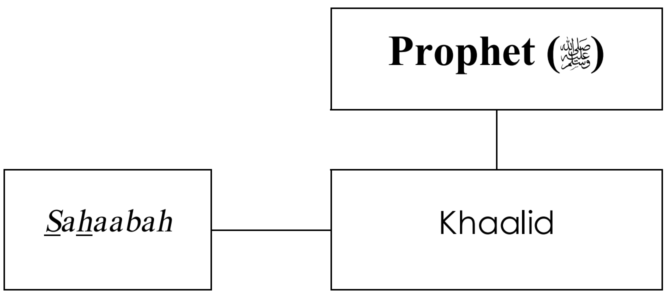
the *Sahaabah* had left off and began the great task of teaching the new converts to Islaam the principles of the religion. They would say to those who gathered around them, "I heard such and such a Sahaabee say that he saw the Prophet (ﷺ) do this," or, "I heard such and such a *Sahaabee* say that he heard the Prophet (ﷺ) say that." In this way the second link in the chain of narration of the *Sunnah* was added.

Those who studied under the *Taabi'oon* were later called *Atbaa' at-Taabi'een* (followers of the followers). Many of these new students used to travel for days or even months to meet and study under various *Taabe'oon*, taking great care in the memorization and the writing down of their teacher's narrations.

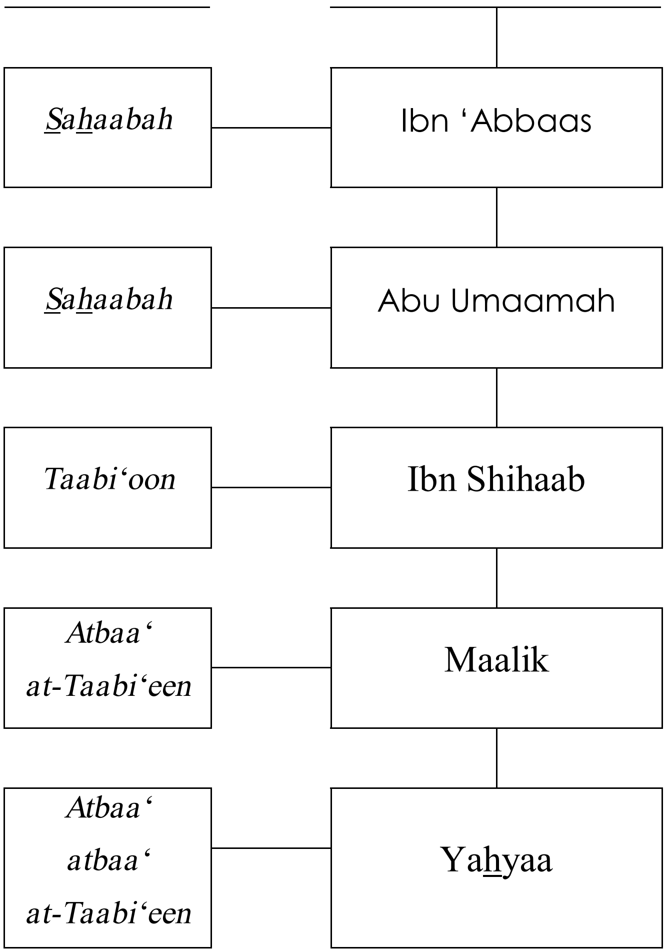
Only a few books of *Hadeeth* from the time of the *Atbaa' at-Taabi'een* have reached us. The most famous of them is the book of Maalik ibn Anas called *Al-Muwatta*, and the most famous copy of *Al-Muwatta* is that of Maalik's student Yahyaa ibn Yahyaa from the Berber tribe of Masmoodah.

In the second volume of Yahyaa's copy of *Al-Muwatta*, in the chapter on the *Dabb* (lizard), we find the following: "*Maalik told me from Ibn Shihaab from Abu Umaamah ibn Sahl (ibn Hurayf) from 'Abdullaah ibn 'Abbaas from Khaalid ibn al-Waleed that he accompanied the Prophet (ﷺ) to his wife Maymoonah's house and a roasted **Dabb** was brought for him (to eat)... so Allaah's Messenger stretched out his hand to eat some of it. Some of the women who were with Maymoonah said, 'Inform Allaah's Messenger of what he is about to eat.' When he was told that it was **Dabb**, he removed his hand from it and (Khaalid ibn al-Waleed) asked, 'Is it Haraam, O Messenger of Allaah?' He replied , 'No, but it wasn't in my people's land and I find it loathsome.' Khaalid then said, 'I then tore off (a piece of) it and ate it whole the Prophet (ﷺ) watched me.'*"[12]

The *Sanad* (chain of transmission) of this Hadeeth is as follows :



[12] Collected by Maalik (*Muwatta Imam Maalik* (English Trans.), p. 410, no.1745).



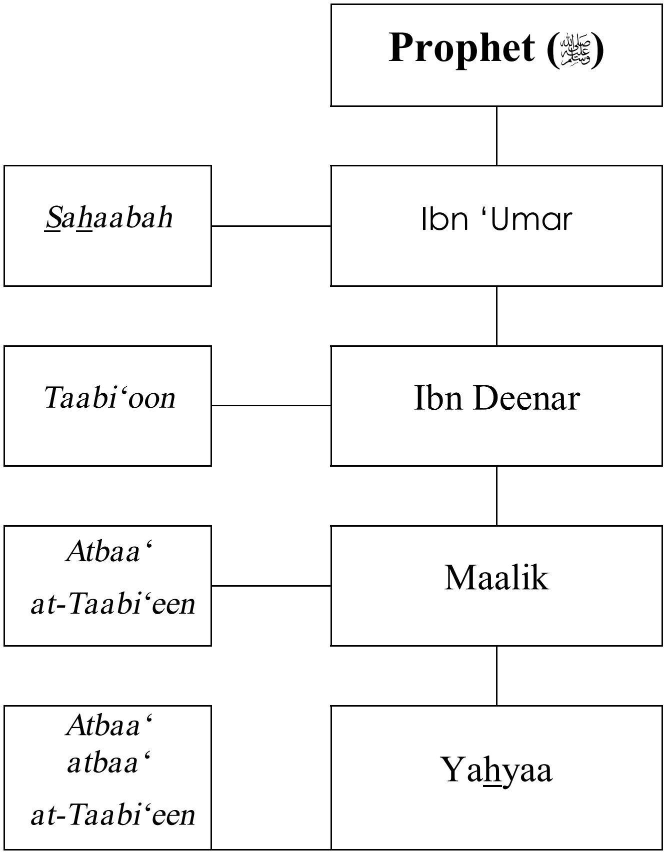
Khaalid ibn al-Waleed, Ibn ‘Abbaas and Abu Umaamah were all *Sahaabah*, but Ibn ‘Abbaas was a young *Sahaabee* and Abu Umaamah only saw the Prophet (ﷺ) just before his death. So Khaalid related this incident to Ibn ‘Abbaas when he asked him about eating *Dabb* and Ibn ‘Abbaas related it to Abu Umaamah who then told Ibn Shihaab who told Maalik, who in turn wrote it down and told Yahyaa

Following that *hadeeth* is another narration on the same topic : “*Maalik informed me from ‘Abdullaah ibn Deenar from Ibn ‘Umar that a man called out to the Prophet of Allaah, ‘O Prophet of Allaah, what do you say about* ***Dabb****?’ The Prophet of Allaah replied, ‘I don’t eat it and I don’t forbid it.’”*[13]

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[13] Collected by Maalik (*Muwatta Imam Maalik* (English Trans.), p.411, no.1746).

In this case the *Sanad* is shorter because the *Sahaabee* Ibn ‘Umar related it directly to his student Ibn Deenar.



Chains of Transmission

Every *hadeeth* consists of two sections. The first section is a list of all those who transmitted the saying of the Prophet (ﷺ) beginning with the last transmitter to the one who collected it in his book and ending with the companion who narrated it from the Prophet (ﷺ). The second section is the narrated saying, action, approval or physical description of the Prophet (ﷺ). The first portion is known as the *isnaad* or the *sanad* (chain of narrators) and the second is called the *matn* (text).

For example:

حَدَّثَنا عَبْدُ الْعَزِيْزِ بْنُ الْمُخْتَارِ قَالَ حَدَّثَنا سُهَيْلٌ بْنُ أَبِي صَالِحٍ عَنْ أَبِيه عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّمَا جُعِلَ الْأِمامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا وَلاَ تُكَبِّرُوا حَتَّى يُكَبِّرَ، وَإِذَا رَكَعَ فَارْكَعُوا وَلاَ تَرْكَعُوا حَتَّى يَرْكَعَ، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا وَلاَ تَسْجُدُوا حَتَّى يَسْجُدَ، وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا صَلَّى قَاعِداً فَصَلُّوا قُعُوْداً أَجْمَعِينَ.

‘Abdul-‘Azeez ibn al-Mukhtaar told us, saying: Suhayl ibn Abee Saalih informed us from his father from Aboo Hurayrah that the Prophet (ﷺ) said: “*The Imaam was appointed to be followed. So when he says :* Allaahu Akbar *(Allaah is Greater), say* Allaahu Akbar. *But do not say it until he has said it. And bow when he bows, but don’t bow until he bows. And when he says:* Sami ‘allaahu liman hamidah *(Allaah hears those who praise Him), say:* Allaahumma rabbanaa lakal-hamd *(O Allaah, our Lord, all praise is Yours.). And when he prostrates, do so, but don’t do so before he does so. And if he prays standing, do so and if he prays sitting you should all pray sitting.*”[14]

In the above-mentioned *hadeeth,* [‘Abdul-‘Azeez ibn al-Mukhtaar told us, saying: Suhayl ibn Abee Saalih informed us from his father from Aboo Hurayrah that the Prophet (ﷺ) said:] is the *isnaad* and the remainder [“*The Imaam was appointed to be followed. So when he says:* Allaahu Akbar *(Allaah is Greater), say* Allaahu Akbar … *and if he prays sitting you should all pray sitting.*”] is the *matn.*

[14] *Sunan Abu Dawud, Saheeh Al Bukhaaree, Saheeh Muslim*

The Pattern of *Isnaad*

The usual pattern, which the *isnaad* system follows, is that the further one goes down the chain of narrators (*isnaad*), the greater the number of transmitters. For example, in the case of the above-mentioned *hadeeth,* research reveals that ten Companions living in three locations, Madeenah, Syria and Iraq, transmitted it. One of the companions, Aboo Hurayrah, had seven students transmit the *hadeeth* from him alone. Four of them lived in Madeenah, two in Egypt and one in Yemen. These seven students, in turn, transmitted the *hadeeth* to twelve of their students; five from Madeenah, two from Makkah, and one each from Syria, Kufah, Ta'if, Egypt and Yemen. The total number of third generation authorities who reported this *hadeeth* is twenty-six coming from ten different locations; Madeenah, Makkah, Egypt, Hims, Yemen, Kufah, Syria, Wasit and Ta'if. Furthermore, the *hadeeth* is found with virtually the same wording or meaning in all of the ten locations.[15]

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ قَالَا حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ

Nasr ibn 'Alee al-Jahdamee and Haamid ibn 'Umar al-Bakraawee informed us saying: Bishr ibn al-Mufaddal informed us from Khaalid, from 'Abdullaah ibn Shaqeeq from Aboo Hurayrah that Prophet Muhammad (ﷺ) said: "*If anyone among you wakes up from sleep, he must not put his hand in a utensil until he has washed it three times, for he doesn't know where his hand was during sleep.*"[16]

At least thirteen students of Aboo Hurayrah transmitted this *hadeeth* from him.

8 out of the 13 were from Madeenah
1 was from Kufah
2 from Basrah
1 from Yemen
1 from Syria

There are sixteen scholars who transmitted this *hadeeth* from the students of Aboo Hurayrah.

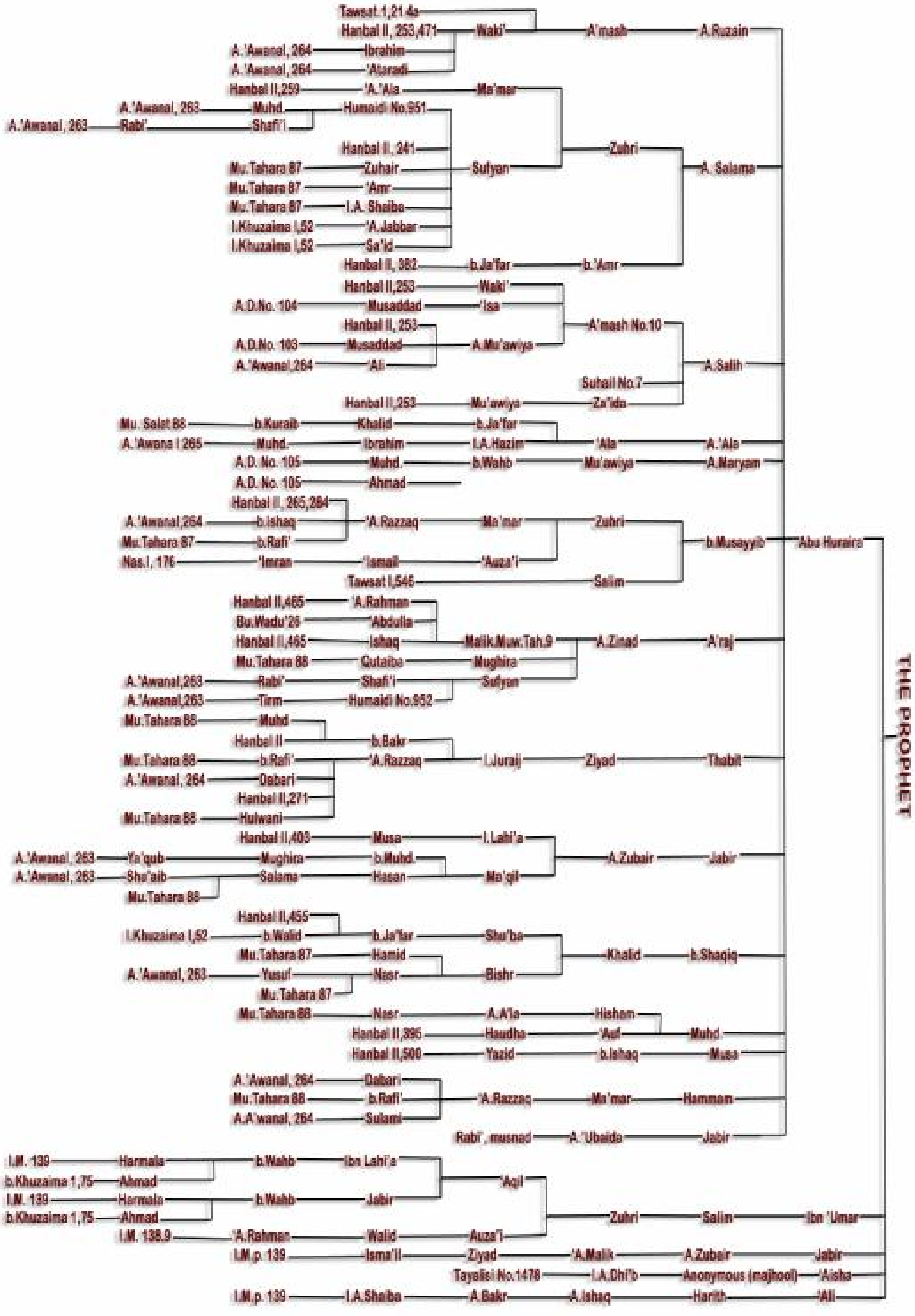
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[15] *Studies in Hadith Methodology,* pp. 35-6.

[16] *Sahih Al-Bukhaaree,* vol. 1, p. 114, no. 163 and *Sahih Muslim,* vol. 1, p. 166, no. 541. The wording is that of *Sahih Muslim.*

6 out of the 16 were from Madeenah
4 from Basrah
2 from Kufah, Iraq
1 from Makkah
1 from Yemen
1 from Khurasan (Iran)
1 from Hims (Syria)

The *hadeeth* chart of the narrators of this *hadeeth* can be seen on the following page.


Tawsat.1,21.4a
Hanbal II, 253,471
Waki'
A'mash
A.Ruzain
A.'Awanal, 264
Ibrahim
A.'Awanal, 264
'Ataradi
Hanbal II,259
'A.'Ala
Ma'mar
A.'Awanal, 263
Muhd
Humaidi No.951
A.'Awanal, 263
Rabi'
Shafi'i
Hanbal II, 241
Zuhri
A. Salama
Mu.Tahara 87
Zuhair
Sufyan
Mu.Tahara 87
'Amr
Mu.Tahara 87
I.A. Shaiba
I.Khuzaima I,52
'A.Jabbar
I.Khuzaima I,52
Sa'id
Hanbal II, 382
b.Ja'far
b.'Amr
Hanbal II,253
Waki'
A.D.No. 104
Musaddad
'Isa
Hanbal II, 253
A'mash No.10
A.D.No. 103
Musaddad
A.Mu'awiya
A.'Awanal,264
'Ali
A.Salih
Suhail No.7
Hanbal II,253
Mu'awiya
Za'ida
Mu. Salat 88
b.Kuraib
Khalid
b.Ja'far
A.'Awana I 265
Muhd.
Ibrahim
I.A.Hazim
'Ala
A.'Ala
A.D. No. 105
Muhd.
b.Wahb
Mu'awiya
A.Maryam
A.D. No. 105
Ahmad
Hanbal II, 265,284
A.'Awanal,264
b.Ishaq
'A.Razzaq
Ma'mar
Zuhri
Mu.Tahara 87
b.Rafi'
b.Musayyib
'Abu Huraira
Nas.I, 176
'Imran
'Ismail
'Auza'i
Tawsat I,546
Salim
Hanbal II,465
'A.Rahman
Bu.Wadu'26
Abdulla
Hanbal II,465
Ishaq
Malik.Muw.Tah.9
A.Zinad
A'raj
Mu.Tahara 88
Qutaiba
Mughira
A.'Awanal,263
Rabi'
Shafi'i
Sufyan
A.'Awanal,263
Tirm
Humaidi No.952
THE PROPHET
Mu.Tahara 88
Muhd
Hanbal II
b.Bakr
Mu.Tahara 88
b.Rafi'
'A.Razzaq
I.Juraij
Ziyad
Thabit
A.'Awanal, 264
Dabari
Hanbal II,271
Mu.Tahara 88
Hulwani
Hanbal II,403
Musa
I.Lahi'a
A.'Awanal, 263
Ya'qub
Mughira
b.Muhd.
A.Zubair
Jabir
A.'Awanal, 263
Shu'aib
Salama
Hasan
Ma'qil
Mu.Tahara 88
Hanbal II,455
I.Khuzaima I,52
b.Walid
b.Ja'far
Shu'ba
Mu.Tahara 87
Hamid
Khalid
b.Shaqiq
A.'Awanal, 263
Yusuf
Nasr
Bishr
Mu.Tahara 87
Mu.Tahara 88
Nasr
A.A'la
Hisham
Hanbal II,396
Haudha
'Auf
Muhd
Hanbal II,500
Yazid
b.Ishaq
Musa
A.'Awanal, 264
Dabari
Mu.Tahara 88
b.Rafi'
'A.Razzaq
Ma'mar
Hamman
A.A'wanal, 264
Sulami
Rabi', musnad
A.'Ubaida
Jabir
I.M. 139
Harmala
b.Wahb
Ibn Lahi'a
b.Khuzaima 1,75
Ahmad
'Aqil
I.M. 139
Harmala
b.Wahb
Jabir
b.Khuzaima 1,75
Ahmad
Zuhri
Salim
Ibn 'Umar
I.M. 138.9
'A.Rahman
Walid
Auza'i
I.M.p. 139
Isma'il
Ziyad
'A.Malik
A.Zubair
Jabir
Tayalisi No.1478
I.A.Dhi'b
Anonymous (majhool)
'Aisha
I.M.p. 139
I.A.Shaiba
A.Bakr
A.Ishaq
Harith
'Ali

Origins of the *Isnaad* System

Every type of literature develops certain features particular to its nature and content and the character of the people who cultivate it, and the distinctive social, political or historical conditions in which it originates and flourishes. *Hadeeth* literature is no exception to this rule.[17] The *isnaad* system was used to transmit pre-Islamic poetry.[18] However, it was in the *hadeeth* literature that it reached its peak at which it was considered an integral part of the religion itself. ‘Abdullaah ibn al-Mubaarak (d. 181AH), one of the illustrious teachers of Imaam al-Bukhaaree, said: “The *isnaad* is from the religion. Were it not for the *isnaad* anyone could say anything he wished.”[19] By the end of the first century the science of *isnaad* was fully developed. Ibn Seereen (d. 110), a Successor, said, “[In the beginning] they would not ask about the *isnaad*. But when the *fitnah* (turmoil / civil war) happened, they demanded, ‘Name your men to us.’ The narrations of the *Ahlus-Sunnah* (Adherents to the Sunnah) would be accepted, while those of *Ahlul-Bid‘ah* (Adherents to Innovations) would be rejected.”[20] That is, prior to the turmoil the *isnaad* was used only occasionally, but after the turmoil they became cautious.

In order to minimize the significance of the system in Islaam, orientalist scholars have tried to identify non-Arab pre-Islamic sources. Joseph Horovitz cited several instances from Jewish literature in which the *isnaad* was used before its use among Arabs.[21] He further tried to trace its usage back to the Mosaic period, and by Talmudic times its chain assumed enormous length. Whether the *isnaad* system really goes back to Mosaic times is open to doubt, as Horovitz did not prove that they were not later interpolations. It has also been noted that Indians long before Islaam used the *isnaad* system. Occasional use can be found in ancient Hindu, Buddhist and Jain literature. For example, in the great epic, the *Mahabharta,* it states:

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[17] *Hadith Literature,* p. 76.

[18] *Masaadir ash-Shi‘r al-Jaahilee,* pp. 255-267 quoted in *Studies in Hadith Methodology,* p. 32.

[19] Related by Imaam Muslim in the introduction *Saheeh Muslim* (ed. M.F. ‘Abdul Baqi. 5 vols., Cairo 1374/1955), [1:15] & Saheeh al-Muslim bi Sharh an-Nawawi (18 vols. in 6, Cairo, 1349) [1:87].)

[20] *Saheeh Muslim bi Sharh an-Nawawi* (Introduction) Chapter: The Isnaad is from the Deen, p.257 [Maktabah Nazaar Mustafa al-Baaz - Riyadh [1st edition])

[21] *Mishna, the fathers,* 446.

> Vysda composed it, Ganesa served as a scribe, and the work was handed down by Vaisampayana, who communicated it to the king Janamejaya. Sauti, who was present at the time, heard it and narrated it to the assembly of sages.[22]

However, regardless of where the *isnaad* originated, there is no doubt that having adopted the system, Muslims came to consider the *isnaad* an indispensable part of the *hadeeths* and developed it. They gave it a firm foundation by introducing the chronological method, assembling biographies of the transmitters, and establishing a science for determining the value of its contents and the authenticity of its channel of transmission. The ancient Indians, as far as is known, never made any attempt at a rigorous and consistent treatment of the *isnaad*, nor did they develop the chronological method. Likewise, Jewish literature had no usage of the chronological method thereby rendering their *isnaads* valueless. In fact, Professor Horovitz, himself, admitted that, 'In the Talmudic literature there is no idea of chronological method, and the oldest extant work attempting such an arrangement was composed after 885 AD – more than a century later than the earliest Islamic work on *isnaad*-critique. From this fact,' he goes on to say, 'and from the fact that the important Jewish works [of this period] had been composed in the Islamic dominions, it may be inferred that this historical interest was due to the Islamic influence.'[23]

The practice of specifying the *isnaad*, not only of the *hadeeths* but also the books in which they were collected, was of immense value in preserving the integrity of books in an age in which printing was unknown, and the creation of spurious and distorted works was a relatively easy task. The scholarly practice of certification seems to be unique in the world's literary history, just as *hadeeth* literature is unique in employing a thorough and systematic method of source identification. Greek, Latin, Hebrew and Syriac manuscripts rarely, if ever, supply us with such a wealth of information about a book's origin and use.

The *isnaad* system, while originating in connection with the *hadeeth* literature, was in due course extended by Arab authors to many other genres, including geography, history, and prose fiction.[24]

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[22] *Mahabharata*, Book I, canto 1; cf. Winternitz, *History of Indian Literature* (Calcutta, 1927CE), I, 323 quoted in *Hadith Literature*, pp. 78-9.

[23] *Alter und Ursprund des Isnad*, 47. Quoted in *Hadith Literature*, p. 81.

[24] *Hadith Literature*, p. 82-3.

FOUR: Classification

Due to a variety of factors, the narration of *hadeeths* came under careful scrutiny beginning with the generation of the Companions and their students. The statement of the *Taabi'ee,* Ibn Seereen (d. 110), in the previous chapter identifies the approximate time period in which verification began.

> He said, "[In the beginning] they would not ask about the *isnaad*. But when the *fitnah* (civil war) happened, they demanded, 'Name your men to us.' The narrations of the *Ahlus-Sunnah* would be accepted, while those of *Ahlul-Bid'ah* would be rejected."[1]

Once the name of the narrator was known, it was possible to investigate whether he was trustworthy or not and whether he actually heard the person from whom he was reporting. Criticism of this nature later came to be known as *'Ilm al-Jarh wat-Ta'deel* (The Science of Validation).

The earliest recorded comments made for this purpose were reported by Shu'bah ibn al-Hajjaaj (701-776 CE). Ibn 'Adee reported with his *isnaad* going back to 'Abdur-Rahmaan ibn al-Mahdee who said: "Once they differed in the presence of Shu'bah and said: O Aboo Bistaam, appoint a judge between you and us." He replied: "I agree to appoint al-Ahwal (Yahyaa ibn Sa'eed al-Qattaan)." After a short while, he came. So they referred the issue to him and he gave his judgement against Shu'bah. Shu'bah remarked: "Who else has the ability to examine (*tanqud*) like you?"[2] The term used by Shu'bah was a form of the verb *naqada* which means 'to examine or test'. Yahyaa ibn Sa'eed (d. 804) was also the earliest of those whose comments were recorded. Ibn Shihaab az-Zuhree, as was earlier mentioned, was the first to record biographical material about the *hadeeth* narrators along with the narrations themselves.

From these early efforts the science of *hadeeth* (*'Ilm Mustlah al-Hadeeth* or *'Ilm Usool al-Hadeeth*) evolved to distinguish between authentic narrations and spurious or fabricated ones. The scholars of *hadeeth* have dealt with each *hadeeth* as an independent case, subjecting both its *isnaad* and its *matn* to close scrutiny according to the fundamental principles of this science.[3]

Although the rules and criteria governing the study of *hadeeth* were meticulous in the early generations, there was considerable variation in their

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[1] *Saheeh Muslim bi Sharh an-Nawawi* (Introduction) Chapter: The Isnaad is from the Deen, p.257 [Maktabah Nazaar Mustafa al-Baaz - Riyadh [1st edition])

[2] *Muqaddimah al-Kaamil,* p. 120.

[3] *Criticism of Hadith,* pp. 34-5.

terminology. Their principles can be found scattered among various books of that era, e.g., *ar-Risaalah* of Imaam ash-Shaafi'ee (d. 204AH), the introduction to *Saheeh Muslim* of Imaam Muslim (d. 261AH) and *Sunan at-Tirmithee* of Imaam at-Tirmithee (d. 279AH). Later scholars deduced the criteria of the early scholars like al-Bukhaaree, from a careful study of which narrators or *isnaads* were accepted or rejected by them.

One of the earliest writings to cover this science comprehensively, using standard terminology, was the work of Aboo Muhammad ar-Raamahurmuzee (d. 360AH/970CE). The next major contribution was *Ma'rifah 'Uloom al-Hadeeth* by al-Haakim (d. 405/1014). His work covered fifty classifications of *hadeeth,* but left some points untouched. Aboo Nu'aym al-Isfahaanee (d. 430/1038) later completed the most important missing parts of al-Haakim's work. Al-Khateeb al-Baghdaadee (d. 403/1012) followed his predecessors with his classic, *al-Kifaayah fee 'Ilm ar-Riyaayah,* along with another work on the etiquette of teaching and studying *hadeeth.*

After further contributions by Qaadee 'Iyaad al-Yahsoobee (d. 544AH), Aboo Hafs al-Mayaanjee (d. 580), and others, came the most comprehensive treatment of the subject, *'Uloom al-Hadeeth,* by Aboo 'Amr 'Uthmaan ibn as-Salaah (d. 643/1245). It is commonly known as *Muqaddimah Ibn as-Salaah,* and was compiled while he taught at *Daar al-Hadeeth* of several cities in Syria. This text came to be the standard reference book for scholars and students of *hadeeth* from that time until today. Many later works on the science of *hadeeth* were based on it or were abridgements of it. Among them is an-Nawawee's abridgement, *al-Irshaad,* and his summary of this abridgement, *Taqreeb.* As-Suyootee wrote an outstanding commentary on the latter known as *Tadreeb ar-Raawee.* Ibn Katheer (d. 774AH) also compiled an abridgement of Ibn as-Salaah's work called *Ikhtisar 'Uloom al-Hadeeth* and so did Badrud-Deen ibn Jamaa'ah (d. 733) in his work *al-Minhaal.*

These books classified *hadeeths* according to a number of considerations. They were analysed according to the narrating authority (Companion, Successor, etc.), the *isnaad,* the number of narrators, the narrating terminology, the nature of the narrated text and the reliability of the narrators.[4]

The early scholars of *hadeeth* from the first two centuries generally classified *hadeeths* into two broad categories: *Saheeh* '(authentic) and *Da'eef* (inauthentic). Imaam at-Tirmithee was the first to distinguish the category of *Hasan* (reliable) from that of *Da'eef.*[5]

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[4] *An Introduction to the Science of Hadith,* pp. 12-16.

[5] *Al-Mooqizah,* p. 27.

Hadeeth Saheeh

A *hadeeth* must meet the five criteria in order to be accepted according to Islaamic law as a source of legal ordinance. Ibn as-Salaah defined the *Hadeeth Saheeh* as follows:

> "A *Hadeeth Saheeh* is one which has a continuous *isnaad,* made up of trustworthy narrators narrating from trustworthy narrators, which is found to be free from any irregularities or defects."[6]

1. *Ittisaal as-Sanad* (Continuity of the chain of transmitters)

The chain of narrators or transmitters, who are relating the *Matn* (text), has to be unbroken for the *hadeeth* to be considered. That is none of the transmitters must be missing from the chain and each narrator, *Raawee*, has to have met the transmitter directly preceding him as well as the one directly following him. Each *Raawee* has to be a known individual, otherwise he is classified as *majhoo*l (unknown) and the *sanad* is classified as broken.

2. *'Adaalah* (integrity)

The integrity of the narrators is the second key condition for a *hadeeth* to be considered valid. By integrity we mean that the narrator was a practicing Muslim and was not known to have done any of the major (forbidden things) if he was a known liar he is classified as *kaththaab* and the *hadeeth* that he has transmitted is classified as *da'eef.* These are the conditions verified through the references of the biographical science of *hadeeth* known as *Kutub ar-Rijaal.*

3. *Dabt* (accuracy)

The accuracy of the text is determined by two factors either of which is sufficient by itself.

(a) *Dabt as-Sadr* (Soundness of memory)

Each narrator must be known for his ability to memorize and repeat with a high degree of accuracy. If a narrator had a tendency to repeat *hadeeth* in a number of different ways such a *hadeeth* is classified as *Mudtarib* (confused) and any other *hadeeth* that he narrates will be classified as *Da'eef.* When the narrator's level of accuracy is mediocre but the other conditions for

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[6] *Al-Mooqizah,* p. 24.

authenticity are fulfilled, the *hadeeth* is classified as *hasan.*

(b) *Dabt al-Kitaabah* (Written accuracy)

Each narrator who does not fulfill precondition "a", must be known for recording his hadeeth in books accurately and his narrations only be from his books, these two preconditions (a,b) are also verified by *Kutub ar-Rijaal* (books on Biographies of narrators).

4. *Ghayr Shaaththth* (conformity)

It is critical that the *hadeeth* conform to similar *hadeeths* narrated on the same topic whose chains are stronger. If the text of a *hadeeth* contradicts that of another well-known text whose chain of narration is stronger, or it is in conflict with a group of other narrators of a similar status, it is classified as *shaaththth* (errant), which is one of the categories of *hadeeth da'eef.*

5. *Laa 'Illah* (absence of hidden defect)

The hidden defect is one that causes the *hadeeth* to appear to be sound and only become evident after deep investigation. For a *hadeeth* to be considered sound (*saheeh*) it has to be free of hidden defects. A *hadeeth* with hidden defects is called *ma'lool* or *mu'allal.* Ibn al-Madeenee (d. 324AH) said that a defect can only be revealed if all the *isnaads* of the *hadeeth* are coallated. In his book, *al-Ilal,* he listed 34 Successors and the names of the Companions they heard *hadeeths* directly from. For example, he said that al-Hasan al-Basree (d. 110AH) did not meet 'Alee (d. 40AH), although there is a slight possibility that he may have seen him during his childhood in Madeenah. Such information is very important as it disproves the many Sufi traditions in which they claim that al-Hasan heard from 'Alee. Only a few *hadeeth* scholars compiled books on this topic, among them, Ibn Abee Haatim ar-Raazee (d. 327), al-Khallaal (d. 311) and ad-Daaraqutnee (d. 385).[7]

Ruling of *Hadeeth Saheeh*

A *hadeeth* that fulfills all the five conditions of *sihhah* is referred to as a *hadeeth Saheeh*. Such a hadeeth can be used to establish points of Islaamic law and, if it isn't abrogated, it must be accepted and applied. The ruling of a *hadeeth saheeh* can only be superceded by that of another *hadeeth saheeh* stronger than it.

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[7] *An Introduction to the Science of Hadith,* pp. 42-3.

Saheeh li Ghayrih

The *hadeeth saheeh* may be further subdivided into *Saheeh li Thaatih* and *Saheeh li Ghayrih*. *Hadeeths* fulfilling the five conditions completely were also referred to as *Saheeh li Thaatih*. That is, it is *saheeh* by itself, without any external considerations. The *Saheeh li Ghayrih* is a *hadeeth hasan* that has been elevated to the status of *saheeh* due to supporting narrations.

The following is an example of a *Saheeh li Ghayrih* narration found in *Sunan Abee Daawood*:

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ))

Aboo Kurayb informed us from 'Abdah ibn Sulaymaan who informed them from Muhammad ibn 'Amr from Aboo Salamah from Aboo Hurayrah who quoted Allaah's Messenger (ﷺ) as saying: "*Were it not that I would place a great burden on my nation, I would have ordered them to use the* miswak *at the time of every* salaah."[8]

Ibn Salaah stated that that Muhammad ibn 'Amr ibn 'Alqamah was well-known for his truthfulness and integrity, but he was considered inaccurate (*Sadooq lahu Awhaam*). Aboo Daawood stated at the end of the above-mentioned narration: Aboo 'Eesaa [at-Tirmithee] said: "This *hadeeth* has been narrated by Muhammad ibn Is'haaq from Muhammad ibn Ibraaheem from Aboo Salamah from Zayd ibn Khaalid from the Prophet (ﷺ) and the *hadeeth* of Aboo Salamah from Aboo Hurayrah and Zayd ibn Khaalid from the Prophet (ﷺ) are both *saheeh* in my opinion because this *hadeeth* has been narrated through more than one channel from Aboo Hurayrah from the Prophet (ﷺ)… As for Muhammad ibn Ismaa'eel [al-Bukhaaree], he claimed the *hadeeth* of Aboo Salamah from Zayd ibn Khaalid is more authentic. Aboo 'Eesaa said: "On this topic [there are other narrations] by Aboo Bakr as-Siddeeq, 'Alee, 'Aa'ishah, Ibn 'Abbaas, Huthayfah, Zayd ibn Khaalid, Anas, 'Abdullaah ibn 'Amr, Ibn 'Umar, Umm Habeebah, Aboo Umaamah, Aboo Ayyoob, Tammaam ibn 'Abbaas, 'Abdullaah ibn Hanzalah, Umm Salamah, Waathilah ibn al-Asqa' and Aboo Moosaa.[9]

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8 *Sunan Abu Dawud,* kitaab at-Tahaarah, baab: maa jaa fee as-siwaak.

9 There are 3 narrations in *Sahih Al-Bukhari,* Kitaab al-Jumu'ah Baab: Siwaak Yawm al-Jumu'ah and one in *Sahih Muslim,* Kitaab at-Tahaarah Baab: Siwaak.

Grades of Saheeh

The most correct view is that it cannot be absolutely claimed that any particular chain of narrators is superior to any other *saheeh* narration. The actual grades of authenticity depend on how the chain and text is influenced by the five conditions for authenticity. For example, the lowest level of authentic narrations would be those *hadeeths* which have transmitters whose accuracy is disputed. However, proof in favor of their reliability is overwhelming. For example, the narration of Suhail ibn Abee Saalih from his father from Aboo Hurayrah.

In spite of that fact, some scholars traditionally considered certain chains of narration to be of the highest grade. For example, Ahmad ibn Hambal and Is'haaq ibn Raahawayh considered: "Zuhree from Saalim from his father, 'Abdullaah ibn 'Umar," to be the strongest chain. On the other hand, al-Bukhaaree considered: "Maalik from Naafi' from 'Abdullaah ibn 'Umar," to be the strongest.[10] It came to be known as the "golden chain".

With regard to the *hadeeth saheeh,* it cannot be said that they are all found in the books of al-Bukhaare and Muslim because these scholars themselves confirmed that they did not gather all of the *hadeeth saheeh.* Al-Bukhaaree stated: "I only wrote in my book, *al-Jaami',* what was authentic and I omitted some authentic narrations to avoid it becoming too long." Imaam Muslim also said: "I did not include in this book every *hadeeth* I found to be *saheeh.* I only put in it what the scholars agreed upon." In fact the majority of authentic *hadeeths* are found outside of these two compilations. Imaam al-Bukhaaree himself stated: "And the authentic *hadeeths* which I have omitted are more than I have included [in my book]." He also stated: "I memorized 100,000 authentic *hadeeths* and 200,000 inauthentic *hadeeths.*" And the total number of *hadeeths* in *Saheeh al-Bukhaaree* is around 4,000 and in *Saheeh Muslim* is also around 4,000![11]

The *hadeeths* may be graded according to criteria used by Imaams al-Bukhaaree and Muslim which were considered to be of the highest standard.

1. Authentic *hadeeths* recorded by both al-Bukhaaree and Muslim. Such narrations are often referred to by scholars as مُتَّفَقٌ عَلَيْه *muttaqun 'alayh* (agreed upon).
2. Authentic *hadeeths* recorded by only al-Bukhaaree.
3. Authentic *hadeeths* recorded by only Muslim.
4. Authentic *hadeeths* according to the criteria of al-Bukhaaree and Muslim

[10] *The Science of Authenticating the Prophet's Traditions,* p. 38.

[11] *The Science of Authenticating the Prophet's Traditions,* pp. 39-40

recorded by others.

5. Authentic *hadeeths* according to the criteria of al-Bukhaaree alone recorded by others.
6. Authentic *hadeeths* according to the criteria of Muslim alone recorded by others.
7. Authentic *hadeeths* not according to the criteria of either al-Bukhaaree or Muslim.

Hadeeth Hasan

Linguistically the term *hasan* means "beautiful; fair; good." However, according to the science of *hadeeth* evaluation, it refers to a *hadeeth* that is graded between *saheeh* and *da'eef* (inauthentic). At-Tirmithee, who was the first to use the term *hasan* consistently in a technical way, defined it as a *hadeeth* that does not have in its chain a narrator suspected of lying, nor does it conflict with superior texts and it is transmitted via more than one chain of similar strength. This definition is quite general and could include the *hadeeth saheeh lighayrih* (*saheeh* due to external corroboration). Or it could define one dimension of the *hadeeth hasan,* namely the *hasan lighayrih* (*hasan* due to external corroboration).

Ibn Hajar, on the other hand, gave the most accurate definition of the *hadeeth hasan* as one transmitted by upstanding narrators in a continuous chain of narration, free from any hidden defects or conflict with superior texts. Except that it contains a narrator or narrators whose accuracy is inferior. Such a *hadeeth* is regarded as *hasan lithaatih* (*hasan* by itself).[12] In other words, a *hadeeth* is considered *hasan* if it fulfills all the requirements of *Sihhah* except *Dabt* (accuracy). If the memory of a narrator was only considered fair (*sadooq*), that is, he was known to make a few mistakes. The *hadeeth* is lowered from the level of *saheeh* to the level of *hasan.* In the early days, some scholars like Ibn Khuzaymah (one of al-Bukhaaree's teachers) made no distinction between the *hadeeth saheeh* and the *hadeeth hasan.* Ibn Hibban and al-Haakim also followed this practice.

The following is an example of a *hadeeth hasan* from the *Sunan* of Imaam at-Tirmithee:

[12] *The Science of Authenticating the Prophet's Traditions,* pp. 47-8.

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ قَال سَمِعْتُ أَبِي بِحَضْرَةِ الْعَدُوِّ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ ... قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Qutaybah informed us from Ja'far ibn Sulaymaan a<u>d</u>-<u>D</u>uba'ee informed us from Aboo 'Imraan al-Jawnee from Abee Bakr ibn Abee Moosaa al-Ash'aree who said: I heard my father saying when we faced the enemy: The Prophet (ﷺ) said: "*Indeed paradise is under the shade of the swords.*" … Aboo 'Eesaa [at-Tirmi<u>th</u>ee] said: This is a *<u>h</u>adeeth <u>h</u>asan ghareeb.*[13]

This *<u>h</u>adeeth* is rated *<u>h</u>asan* because Ja'far ibn Sulaymaan was graded *<u>s</u>adooq* (less accurate but upright) while the other narrators were all graded *thiqah* (reliable).[14] The ruling on a *<u>h</u>adeeth* is always according to the weakest link in its chain of narrators. It is a *<u>h</u>adeeth <u>h</u>asan li <u>th</u>aatih.*

However, due the existence of 3 narrations of this text in *<u>S</u>a<u>h</u>ee<u>h</u> al-Bukhaaree* and 2 narrations in *<u>S</u>a<u>h</u>ee<u>h</u> Muslim* it is reclassified as *<u>S</u>a<u>h</u>ee<u>h</u> li Ghayrih.* The following *<u>h</u>adeeth* is one of the corroborating narrations in *<u>S</u>a<u>h</u>ee<u>h</u> al-Bukhaaree*:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمٍ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ وَكَانَ كَاتِبَهُ قَالَ كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ)).

'Abdullaah ibn Mu<u>h</u>ammad informed us that Mu'aawiyah ibn 'Amr informed them from Aboo Is'<u>h</u>aaq from Moosaa ibn 'Uqbah from Saalim ibn an-Na<u>d</u>r, the freed slave and scribe of 'Umar ibn 'Ubaydillaah, who said that 'Abdullaah ibn

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[13] *Sunan at-Tirmi<u>th</u>ee*, no. 1583 CD, Kitaab Fa<u>d</u>aa'il al-Jihaad, Baab al-Jannah ta<u>h</u>t. The complete text of the *<u>h</u>adeeth* is as follows:

عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ قَال سَمِعْتُ أَبِي بِحَضْرَةِ الْعَدُوِّ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ فَقَالَ رَجُلٌ مِنْ الْقَوْمِ رَثُّ الْهَيْئَةِ أَأَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُهُ قَالَ نَعَمْ فَرَجَعَ إِلَى أَصْحَابِهِ فَقَالَ أَقْرَأُ عَلَيْكُمْ السَّلَامَ وَكَسَرَ جَفْنَ سَيْفِهِ فَضَرَبَ بِهِ حَتَّى قُتِلَ

[14] *The Science of Authenticating the Prophet's Traditions,* p. 49.

Abee Awfaa wrote to him saying that the Messenger of Allaah (ﷺ) said: "*Know that Paradise is under the shade of the swords.*"[15]

Grades

As in the case of the *hadeeth saheeh* where certain chains were considered the strongest, the following two chains were considered the strongest among the *hasan hadeeths*:

- Bahz ibn Hakeem from his father from his grandfather.
- 'Amr ibn Shu'ayb from his father from his grandfather.

Hadeeths in which there are disputes as to whether they are to be considered *hasan* or *da'eef* are rated lower, like the narrations of Haarith ibn 'Abdillaah, 'Aasim ibn Damrah, Hajjaaj ibn Aratt, etc.[16]

Terminology

When *hadeeth* scholars use the phrase صَحِيحُ الْإِسْنَادِ *Saheehul-Isnaad* (an authentic chain of narration) to describe a *hadeeth*, they are making a subtle indication that it is below the category of *hadeeth saheeh*. That is, it is probably a *hadeeth hasan*. On the other hand, if they use the phrase حَسَنُ الْإِسْنَادِ *Hasanul-Isnaad* (a sound chain of narration) it means that the *hadeeth* is *da'eef* . The reason for such a classification is that a chain may be *saheeh* or *hasan* with respect to the first three conditions (1. *'Adl*, 2. *'Ittisaal as-sanad*, and 3. *Dabt*) yet it may contain hidden defects or contradict a superior text.

Imaam at-Tirmithee often described *hadeeths* in his *Sunan* using the ambiguous phrase حَسَنٌ صَحِيحٌ *Hasan Saheeh* (sound authentic). Ibn Hajar and followed by as-Suyootee explained it as referring to either:

- A *hadeeth* which has two or more chains in which one chain may be *hasan* while others may be *saheeh*. In other words, it is actually *saheeh lighayrih.*

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15 *Sahih Al-Bukhari,* Kitaab al-Jihaad, Baab al-Jannah Taht as-Suyoof, and *Sahih Muslim,* Baab Kiraahiyyah tamannee liqaa al-'aduww

16 *The Science of Authenticating the Prophet's Traditions,* pp. 49-50.

- A *hadeeth* with only one chain about which some scholars have graded it *saheeh* while others have graded it *hasan* and Imaam at-Tirmithee was reluctant to give preference to one opinion over the other.

Imaam al-Baghawee in his work, *Masaabeeh as-Sunnah,* classified *hadeeths* found in *Saheeh al-Bukhaaree* and *Saheeh Muslim* as *saheeh,* while those found in the *Sunan* he classified as *hasan.* However, the scholars of *hadeeth* rejected his classification because the *hadeeths* found in the *Sunan* are a mixture of *saheeh* (authentic), *hasan* (sound), *da'eef* (weak), and *mawdoo'* (fabricated).

Texts

There are no texts in which *hasan hadeeths* have been specifically compiled. However, *hadeeths* of that grade can be found in all of the *Sunans*. In the case of *Sunan Abee Daawood,* the author expressed that the *saheeh* and *da'eef* and those narrations that resemble them are clearly identified. Those without any reference at all were *hasan* in his estimation.[17]

Hadeeth Hasan li Ghayrih

If one or more of the narrators belonged to a lower grade (i.e. grades 5 or 6 rendering the *hadeeth da'eef*), that is, its weakness is due to poor memory of a narrator or narrators and not due to indecent behaviour or lies, and there are other *hadeeths* supporting it in form or sense, it would be reclassified as *hasan li ghayrih.*

It should again be noted that the overall acceptability of an *isnaad* is based on its weakest link. Consequently, if all of the narrators were highly reliable (*thiqah*) and one, anywhere in the chain was classified as a liar (*kaththaab*), the *hadeeth* would be classified as fabricated, even if proved authentic by other *isnaads.*

The following is an example of a *hasan li ghayrih hadeeth* found in *Sunan at-Tirmithee*:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالُوا حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ قَال سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَامِرِ بْنِ رَبِيعَةَ عَنْ أَبِيهِ أَنَّ امْرَأَةً مِنْ بَنِي فَزَارَةَ تَزَوَّجَتْ عَلَى نَعْلَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَضِيتِ مِنْ نَفْسِكِ وَمَالِكِ بِنَعْلَيْنِ قَالَتْ نَعَمْ قَالَ فَأَجَازَهُ

[17] *The Science of Authenticating the Prophet's Traditions,* pp. 50-3.

Muhammad ibn Bashshaar informed us that Yahyaa ibn Sa‘eed and ‘Abdur-Rahmaan ibn Mahdee and Muhammad ibn Ja‘far all said: Shu‘bah informed us from ‘Aasim ibn ‘Ubaydillaah who said that he heard ‘Abdullaah ibn ‘Aamir ibn Rabee‘ah from his father that a lady from the Fazaarah tribe was married based on [a dowry of] a pair of sandals. The Messenger of Allaah (ﷺ) asked: “*Are you pleased to [turn over your] self and your wealth for a pair of sandals?*” She replied: Yes. So he permitted it.[18]

‘Aasim ibn ‘Ubaydillaah is classified as *da‘eef* by Yahyaa ibn Mu‘een and Ahmad ibn Hambal and *munkar* by al-Bukhaaree. However, Imaam at-Tirmithee added: [There are other narrations] on this topic from ‘Umar, Aboo Hurayrah, Sahl ibn Sa‘d, Aboo Sa‘eed, Anas, ‘Aa’ishah, Jaabir, Aboo Hadrad al-Aslamee. [Thus] ‘Aamir ibn Rabee‘ah’s narration is *hasan saheeh.*

Ruling on the *Hadeeth Hasan*

The *hadeeth hasan* is valid for establishing Islaamic rulings that should not be rejected unless abrogated or superceded by a *hadeeth saheeh*. In this respect, it is no different from a *hadeeth saheeh.* The both represent valid instructions authentically transmitted from the Messenger of Allaah (ﷺ) who must be obeyed when he instructs and whose recommendations are better taken when he advises.

Hadeeth Da‘eef

Linguistically, *da‘eef* means “weak”, while technically it refers to a narration below the standard of *hasan.* This is a *hadeeth* in which any one or more of the five conditions of *Sihhah* have not been met. Al-Bayqoonee defined the *hadeeth hasan* in his poetry on *‘Uloom al-Hadeeth* in a similar way:

وَكُلُّ مَا عَنْ رُتْبَةِ الْحَسَنِ قَصُر * فَهُوَ الضَّعِيفُ وَهُوَ أَقْسَامٌ كَثُر

Whatever is short of the level of *hasan* * It is *da‘eef* and it has numerous branches.

A sample of a *da‘eef* narration can be found in the following narration collected by at-Tirmithee:

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَبَهْزُ بْنُ أَسَدٍ قَالُوا حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حَكِيمٍ الْأَثْرَمِ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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[18] *Sunan at-Tirmithee,* Kitaab Nikaah, Baab: Maa jaa fee Muhoor an-Nisaa.

قَالَ مَنْ أَتَى حَائِضًا أَوْ امْرَأَةً فِي دُبُرِهَا أَوْ كَاهِنًا فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى لَا نَعْرِفُ هَذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ حَكِيمٍ الْأَثْرَمِ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ عَنْ أَبِي هُرَيْرَةَ

Bundaar informed us [saying] Yahyaa ibn Sa‘eed and ‘Abdur-Rahmaan ibn Mahdee and Bahz ibn Asad said that Hamaad ibn Salamah informed them from Hakeem al-Athram from Tameemah al-Hujaymee from Aboo Hurayray that the Prophet (ﷺ) said: “*Whoever cohabits with a menstruating woman, or enters a woman from her anus, or goes to a fortuneteller has disbelieved in what was revealed to Muhammad* (ﷺ).” Aboo ‘Eesaa said: We do not know this *hadeeth* except from the narration of Hakeem al-Athram from Aboo Tameemah al-Hujaymee from Aboo Hurayrah.[19] Hakeem al-Athram was graded weak by the scholars and Ibn Hajar labeled him *layyin* in *Taqreeb at-Tah’theeb.*[20]

Grades of *Da‘eef*

The weakness of a *hadeeth* will vary according the severity of the weakness due to breaks in the chain or defects in the narrators. As to the weakest chain, it would be the fabricated narrations. Al-Haakim commented in his work, *Ma‘rifah ‘Uloom al-Hadeeth,* about the weakest narrations attributed to certain Companions, regions and countries. For example, he stated that the weakest narration linked to Aboo Bakr as-Siddeeq was that of Ibn Moosaa ad-Daqeeqee from Farqad as-Subkhee from Murrahat-Tayyib from Aboo Bakr. He further stated that the weakest chain linked to the people of Syria was that of Muhammad ibn Qays al-Masloob from ‘Ubaydullaah ibn Zahrah from ‘Alee ibn Yazeed form Qaasim from Aboo Umaamah.

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[19] *Sunan at-Tirmithee.*

[20] However, there are other narrations of this *hadeeth* which are authentic. For example:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : ((مَنْ أَتَى حَائِضًا أَوْ امْرَأَةً فِي دُبُرِهَا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ)) .

Aboo Hurayrah stated that the Messenger of Allaah (ﷺ) said: “*Whoever cohabits with a menstruating woman, enters a woman from her anus, or goes to a fortune-teller and believed what he said, has disbelieved in what was revealed to Muhammad.*” (*Saheeh Sunan Ibn Maajah,* vol. 1, p. 198, no. 644 and *Sunan Abu Dawud,* vol. 3, p. 923, no. 3245). Note that “disbelief” mentioned in this *hadeeth* refers to an “act of disbelief” and not “disbelief of the heart” which expels the doer from Islaam.

Ruling on *Da'eef* Narrations

Scholars differed regarding the use of *hadeeth da'eef.* The majority permitted its application for meritorious deeds not pertaining to theology or legal rulings (*halaal* and *haraam*) according to three conditions specified by Ibn Hajar.

1. The *hadeeth* must not be excessively weak, containing liars or fabricators.
2. It must be acknowledged as reliable evidence.
3. One does not suppose that by its application its strength is established.[21]

Sufyaan ath-Thawree, 'Abdur-Rahmaan ibn Mahdee and Ahmad ibn Hambal used weak narrations. In fact Imaam Ahmad preferred to use weak narrations to *Qiyaas.*

The *hadeeth da'eef* is also referred to in classical works as *al-Khabar al-Mardood* (Rejected Narrations). The inauthentic *hadeeth* is one in which the truth of the report is highly unlikely due to the loss of one or more of the conditions for the acceptance. Some *da'eef hadeeths* may be reclassified due to supportive factors while others are totally rejected. The inauthentic *hadeeth* may be further subdivided into different subcategories based on which of the five criteria has not been met.

Causes of Rejection:

The factors which cause a *hadeeth* to be rejected all fall under two main headings: 1. A break in the chain of narration or 2. A defect in the narrator himself

I. BREAKS IN THE CHAIN OF NARRATION

The breaks in the chain of narration can be classified according to appearance into two categories: Obvious breaks and Hidden breaks.

A. Obvious breaks refers to those *isnaads* in which a narrator did not come in contact with his teacher due either to the difference in generations, making it impossible for them to meet,[22] or due to him not ever meeting with the teacher according to records. Because of that the researcher in the area of narrators needs to know the biographies of the narrators themselves since they contain the dates of birth and death, time period in which they studied, their journeys etc. *Hadeeth* scholars have coined four names for these

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[21] *The Science of Authenticating The Prophet's Traditions,* p. 69.

[22] I.e. The teacher died before the student was born or when the student was below five years of age.

categories according to the place where the break occurs or the number of narrators deleted: (i) *Mu'allaq*, (ii) *Mursal*, (iii) *Mu'dal* and (iv) *Munqati'*.

B. Hidden breaks refers to *isnaads* in which a narrator is deleted or hidden in a subtle fashion not readily visible from a study of the individual biographies. This category has two main forms: (1) *Mudallas* and (2) *Mursal Khafee*.

A. Obvious Breaks

i. *Mu'allaq* (hanging)

This term derived from the verb **عَلَّقَ** *'allaqa* (to suspend; to hang) is used because only the upper part of the chain remains giving it an appearance of dangling. Technically it means a *hadeeth* in which the beginning of its chain of narration has one or more consecutive narrators deleted. E.g. Al-Bukhaaree recorded the following in the beginning of his Chapter Concerning Thighs:

وَقَالَ أَبُو مُوسَى غَطَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُكْبَتَيْهِ حِينَ دَخَلَ عُثْمَانُ

Aboo Moosaa said, "The Prophet (ﷺ) covered his thighs when 'Uthmaan entered."[23]

This *hadeeth* is classified as *Mu'allaq* because al-Bukhaaree deleted all of its chain of narrators except the Companion Aboo Moosaa al-Ash'aree.

In his chapter on "The Obligation of *Salaah* in Clothes", Imaam al-Bukhaaree states:

وَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا يَطُوفَ بِالْبَيْتِ عُرْيَانٌ

"And the Prophet (ﷺ) instructed that no naked person should walk around the Ka'bah."[24]

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[23] *Sahih Muslim*, vol. 4, p. 1281, no. 5906.

بَاب مَا يُذْكَرُ فِي الْفَخِذ قَالَ أَبُو عَبْد اللَّهِ وَيُرْوَى عَنْ ابْنِ عَبَّاسٍ وَجَرْهَد وَمُحَمَّد بْنِ جَحْشٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفَخِذُ عَوْرَةٌ وَقَالَ أَنَسُ بْنُ مَالِكٍ حَسَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَخِذِهِ قَالَ أَبُو عَبْد اللَّهِ وَحَدِيثُ أَنَسٍ أَسْنَدُ وَحَدِيثُ جَرْهَد أَحْوَطُ حَتَّى يُخْرَجَ مِنْ اخْتِلَافِهِمْ وَقَالَ أَبُو مُوسَى غَطَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُكْبَتَيْهِ حِينَ دَخَلَ عُثْمَانُ وَقَالَ زَيْدُ بْنُ ثَابِتٍ أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَخِذُهُ عَلَى فَخِذِي فَثَقُلَتْ عَلَيَّ حَتَّى خِفْتُ أَنْ تَرُضَّ فَخِذِي

In this narration, he deleted the complete chain, including the Companion, up to the Prophet (ﷺ).

The *mu'allaq* narration may be a *hadeeth* from the Prophet (ﷺ) as in the previously mentioned examples, or it could be the statement or deed of a Companion or a Successor. For example, al-Bukhaaree related in his Chapter on *Salaah* on Rooftops, Pulpits and Wood:

وَصَلَّى أَبُو هُرَيْرَةَ عَلَى سَقْفِ الْمَسْجِدِ بِصَلَاةِ الْإِمَامِ وَصَلَّى ابْنُ عُمَرَ عَلَى الثَّلْجِ

Aboo Hurayrah prayed on the roof of the mosque following the prayer of the imaam and Ibn 'Umar prayed on snow.[25] This description of Aboo Hurayrah's practice is mentioned by al-Bukhaaree without a chain of narration.

And in the Chapter on *Tayammum*, under the heading "Clean Earth", he narrated the following:

وَقَالَ الْحَسَنُ يُجْزِئُهُ التَّيَمُّمُ مَا لَمْ يُحْدِثْ

Al-Hasan said: "*Tayammum* is sufficient as long as he doesn't break his state of purity."[26] Al-Hasan here is al-Hasan ibn al-Hasan ibn Yasaar al-Basree (d. 110AH), from the medial level of the Successors.

Mu'allaq hadeeths are generally automatically classified *da'eef* and rejected because one of the conditions of authenticity is missing, except if they are mentioned in *hadeeth* collections in which the authors spent great efforts to only

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[24] *Sahih Al-Bukhari,* Kitaab as-Salaah, Baab: Wujoob as-Salaah fee ath-Thiyaab. The complete text is as follows:

بَاب وُجُوبِ الصَّلَاةِ فِي الثِّيَابِ وَقَوْلِ اللَّهِ تَعَالَى خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَمَنْ صَلَّى مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ وَيُذْكَرُ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَزُرُّهُ وَلَوْ بِشَوْكَةٍ فِي إِسْنَادِهِ نَظَرٌ وَمَنْ صَلَّى فِي الثَّوْبِ الَّذِي يُجَامِعُ فِيهِ مَا لَمْ يَرَ أَذًى وَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا يَطُوفَ بِالْبَيْتِ عُرْيَانٌ

[25] *Sahih Al-Bukhari,* Kitaab as-Salaah; Baab: Prayer on Rooftops

بَاب الصَّلَاةِ فِي السُّطُوحِ وَالْمِنْبَرِ وَالْخَشَبِ قَالَ أَبُو عَبْد اللَّهِ وَلَمْ يَرَ الْحَسَنُ بَأْسًا أَنْ يُصَلَّى عَلَى الْجُمْدِ وَالْقَنَاطِرِ وَإِنْ جَرَى تَحْتَهَا بَوْلٌ أَوْ فَوْقَهَا أَوْ أَمَامَهَا إِذَا كَانَ بَيْنَهُمَا سُتْرَةٌ وَصَلَّى أَبُو هُرَيْرَةَ عَلَى سَقْفِ الْمَسْجِدِ بِصَلَاةِ الْإِمَامِ وَصَلَّى ابْنُ عُمَرَ عَلَى الثَّلْجِ

[26] *Sahih Al-Bukhari* , Kitaab at-Tayammum; Baab as-Sa'eed at-Tayyib:

بَاب الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ يَكْفِيهِ مِنْ الْمَاءِ وَقَالَ الْحَسَنُ يُجْزِئُهُ التَّيَمُّمُ مَا لَمْ يُحْدِثْ وَأَمَّ ابْنُ عَبَّاسٍ وَهُوَ مُتَيَمِّمٌ وَقَالَ يَحْيَى بْنُ سَعِيدٍ لَا بَأْسَ بِالصَّلَاةِ عَلَى السَّبَخَةِ وَالتَّيَمُّمِ بِهَا

include *saheeh hadeeths* (e.g. *Saheeh al-Bukhaaree* and *Saheeh Muslim*). Such narrations were used only as headings or supportive evidence which they considered weak and did not constitute the main proof for Islamic principles. Furthermore, in most cases later *hadeeth* scholars have tracked down the majority of these narrations with complete chains in other *hadeeth* compilations. E.g. The *hadeeth* of Aboo ‘Aamir from the Prophet (ﷺ) that,

((لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحِرَ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ وَلَيَنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عَلَمٍ يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ يَأْتِيهِمْ يَعْنِي الْفَقِيرَ لِحَاجَةٍ فَيَقُولُونَ ارْجِعْ إِلَيْنَا غَدًا فَيُبَيِّتُهُمْ اللَّهُ وَيَضَعُ الْعَلَمَ وَيَمْسَخُ آخَرِينَ قِرَدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ))

“*There will be among my nation, people who will make lawful: fornication, silk, intoxicants and musical instruments.*”[27] In Bukhaaree’s collection it is *mu‘allaq* but is *muttasal* (connected) in the collections of al-Bayhaqee, at-Tabaraanee and Ibn ‘Aasaakir and also by Aboo Daawood from ‘Abdur-Rahmaan ibn Yazeed.[28] It is mentioned in *Saheeh al-Bukhaaree* in the Chapter on Drinks, under the heading: “What is Narrated Concerning One Who Makes Halaal Intoxicants and Calls it by Other than its Name”. The *mu‘allaq* narrations in *Saheeh al-Bukhaaree* are many. However, the great *hadeeth* scholar, Ibn Hajar, wrote a book dedicated to tracking down all the *mu‘allaq* narrations of *Saheeh al-Bukhaaree* that he

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[27] *Sahih Al-Bukhaaree*, vol. 7, p. 345, no. 494.

بَاب مَا جَاءَ فِيمَنْ يَسْتَحِلُّ الْخَمْرَ وَيُسَمِّيهِ بِغَيْرِ اسْمِهِ وَقَالَ هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ حَدَّثَنَا عَطِيَّةُ بْنُ قَيْسٍ الْكِلَابِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَنْمٍ الْأَشْعَرِيُّ قَالَ حَدَّثَنِي أَبُو عَامِرٍ أَوْ أَبُو مَالِكٍ الْأَشْعَرِيُّ وَاللَّهِ مَا كَذَبَنِي سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحِرَ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ وَلَيَنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عَلَمٍ يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ يَأْتِيهِمْ يَعْنِي الْفَقِيرَ لِحَاجَةٍ فَيَقُولُونَ ارْجِعْ إِلَيْنَا غَدًا فَيُبَيِّتُهُمْ اللَّهُ وَيَضَعُ الْعَلَمَ وَيَمْسَخُ آخَرِينَ قِرَدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ

[28] *Sunan Abu Dawud*,.The text is as follows:

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ قَالَ حَدَّثَنَا عَطِيَّةُ بْنُ قَيْسٍ قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ غَنْمٍ الْأَشْعَرِيَّ قَالَ حَدَّثَنِي أَبُو عَامِرٍ أَوْ أَبُو مَالِكٍ وَاللَّهِ يَمِينٌ أُخْرَى مَا كَذَّبَنِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْخَزَّ وَالْحَرِيرَ وَذَكَرَ كَلَامًا قَالَ يُمْسَخُ مِنْهُمْ آخَرُونَ قِرَدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ قَالَ أَبُو دَاوُد وَعِشْرُونَ نَفْسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ أَكْثَرُ لَبِسُوا الْخَزَّ مِنْهُمْ أَنَسٌ وَالْبَرَاءُ بْنُ عَازِبٍ

called *Taghleeq at-Ta'leeq* (Closing Tightly the Hanging Narrations). On the other hand, the *mu'allaq* narrations in *S̲ah̲eeh̲ Muslim* are very few. There are only six *mu'allaq* narrations from the Prophet (ﷺ) of which Imaam Muslim himself mentioned five of them with complete chains elsewhere in his compilation. The remaining narration, number 369, was found by others.

Ruling on *Mu'allaq* Narrations of al-Bukhaaree and Muslim

Such *h̲adeeths* are generally considered authentic if the *h̲adeeth* is narrated using verbs in the active voice, like رَوَى *rawaa* (he narrated); قال *qaala* (he said); ذَكَرَ *th̲akara* (he mentioned). On the other hand, if they are narrated using the passive voice, like رُوِيَ *ruwiya* (it was narrated); قيل *qeela* (it was said); ذُكِرَ *th̲ukira* (it was mentioned), their status is uncertain. Some of them may be *s̲ah̲eeh̲*, others *h̲asan* and yet others *d̲a'eef.* However, the weak narrations are not excessively weak due to their presence in these books in which the authors sought to compile only authentic *h̲adeeths.*

It should be noted, however, that those *h̲adeeths* narrated in the passive voice due to weakness may have authentic chains which al-Bukhaaree did not come across. For example, in the beginning of his Chapter Concerning Thighs mentioned earlier, Imaam al-Bukhaaree stated:

وَيُرْوَى عَنْ ابْنِ عَبَّاسٍ وَجَرْهَد وَمُحَمَّد بْنِ جَحْشٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفَخِذُ عَوْرَةٌ وَقَالَ أَنَسُ بْنُ مَالِكٍ حَسَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَخِذِهِ قَالَ أَبُو عَبْد اللَّهِ وَحَدِيثُ أَنَسٍ أَسْنَدُ وَحَدِيثُ جَرْهَدٍ أَحْوَطُ حَتَّى يُخْرَجَ مِنْ اخْتِلَافِهِمْ

"And it has been narrated from Ibn 'Abbaas, Jarhad and Muh̲ammad ibn Jah̲sh from the Prophet (ﷺ): '*The thigh is [from the] private parts.*' Anas ibn Maalik said: The Prophet (ﷺ) uncovered his thigh. Aboo 'Abdillaah [al-Bukhaaree] said: Anas' *h̲adeeth* has a better chain and that of Jarhad is more precautionary in order to escape their contradiction." The passive voice was used for Jarhad and active for Anas. However, there are 4 complete narrations of Jarhad's quotation in *Sunan at-Tirmith̲ee*, one in *Sunan Abee Daawood*,[29] 8 in *Musnad Ah̲mad*, and 2 in *Sunan*

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[29] *Sunan Abu Dawud*,.Kitaab al-H̲ammaam, Baab: an-Nahy 'an at-ta'arree

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ عَنْ زُرْعَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ جَرْهَدٍ عَنْ أَبِيهِ قَالَ كَانَ جَرْهَدٌ هَذَا مِنْ أَصْحَابِ الصُّفَّةِ قَالَ جَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَنَا وَفَخِذِي مُنْكَشِفَةٌ فَقَالَ أَمَا عَلِمْتَ أَنَّ الْفَخِذَ عَوْرَةٌ

ad-Daarimee.

Mu'allaq narrations in other collections are generally considered *da'eef* regardless of how they are mentioned by the authors, active or passive voice.

ii. *Mursal* (generalized)

The adjective *mursal* comes from the verb أَرْسَلَ *arsala* (to set free; to let loose; to send). This term is used because the narrator has generalized in freely quoting the chain of narrator's by omitting a narrator. Technically a *mursal* narration is a *hadeeth* in which the last narrator (i.e. *Sahaabee*) has been deleted.

Al-Bayqoonee defined the *hadeeth hasan* in his poetry on *'Uloom al-Hadeeth* in a similar way:

وَمُرْسَلٌ مِنْهُ الصَّحَابِيُّ سَقَط * وَقُلْ غَرِيبٌ مَا رَوَى رَاوٍ فَقَط

And *mursal* is that from which the Companion has fallen * And say: *ghareeb* is what a only single narrator has narrated.

An example of such a *hadeeth* can be found in the following narration from *Saheeh Muslim* in the Chapter on Business Transactions:

و حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَالْمُزَابَنَةُ أَنْ يُبَاعَ ثَمَرُ النَّخْلِ بِالتَّمْرِ وَالْمُحَاقَلَةُ أَنْ يُبَاعَ الزَّرْعُ بِالْقَمْحِ وَاسْتِكْرَاءُ الْأَرْضِ بِالْقَمْحِ

Muhammad ibn Raafi' told me that Hujayn ibn al-Muthannaa told them that al-Layth reported from 'Aqeel from Ibn Shihaab from Sa'eed ibn al-Musayyab that Allaah's Messenger (ﷺ) forbade *al-Muzaabanah and al-Muhaaqalah. Al-Muzaabanah means that fresh dates on the tree are sold for dry dates and al-Muhaaqalah means that wheat in the ear is sold for ground wheat and renting farmland for wheat.*"[30]

Sa'eed, who was a *Taabi'ee*, has reported this *hadeeth* without mentioning the link between himself and the Prophet (ﷺ). That link could have been a *sahaabee* or it could also have been another *Taabi'ee* like himself who was reporting it from a *sahaabee*.

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[30] *Sahih Muslim*, vol. 3, p. 807, no. 3678.

The jurists (*fuqahaa*) generally defined the *mursal* as any omission in the chain, wherever it may occur and al-Khateeb al-Baghdaadee agreed with them.[31]

The Ruling on *Mursal Hadeeth*

Such a *hadeeth* is in essence *da'eef* and thus rejected due to the loss of the condition of *ittisaal* (continuity) and the lack of knowledge about the missing narrator who may have been a *sahaabee* or another *Taabi'ee*. This basic ruling stands regardless of whether the chain of narrators up to the Successor is authentic or not. If the chain up to the Successor is authentic it is referred to as *mursal saheeh* or *saheeh mursal*. For example, Aboo Daawood collected the following narration in his collection of *mursal* narrations:

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاودَ حَدَّثَنَا ابْنُ وَهْبٍ أَخْبَرَنَا حَيْوَةُ بْنُ شُرَيحٍ عَنْ سَالِمٍ بْنِ غَيْلَانَ عَنْ يَزِيدٍ بْنِ أَبِي حَبِيبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى امْرَأَتَيْنِ تُصَلِّيَانِ فَقَالَ: ((إِذَا سَجَدْتُمَا فَضُمَّا بَعْضَ اللَّحْمِ إِلَى الْأَرْضِ فَإِنَّ الْمَرْأَةَ لَيْسَتْ فِي ذَلِكَ كَالرِّجَالِ))

Sulaymaan ibn Daawood informed us [saying] Ibn Wahb informed us [saying] Haywah ibn Shurayh informed us from Saalim ibn Ghaylaan from Yazeed ibn Habeeb that the Messenger of Allaah (ﷺ) passed by two women who were praying and said: "*Whenever you prostrate, huddle some of your flesh towards the ground for the woman is not like the man it that respect.*"[32]

All of the narrators are reliable, however it is *mursal* because Yazeed ibn Abee Habeeb was a minor Successor. Consequently, it is *saheeh al-Isnaad mursal* but *da'eef* and thus cannot be used as independent legal evidence.[33]

Scholars of *hadeeth* and others differed regarding the use of *mursal* narrations as textual evidence because this type of omission differs from others. The positions of the scholars regarding *mursal* narrations are summarized in the following three categories:

a) **The *Mursal* is weak and rejected.** The majority of *hadeeth* scholars rejected the *mursal* narration arguing that the omitted narrator is not necessarily a Companion due to a lack of information about exactly who the omitted narrator was.

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[31] *The Science of Authenticating the Prophets Traditions*, pp. 75-6.

[32] *Al-Maraaseel*, no. 87.

[33] *Duroos fee Mustalah al-Hadeeth*, p. 18.

b) **The *Mursal* is valid and accepted.** The leading Imaams, Aboo Haneefah, Maalik and Ahmad and others argued that the *mursal* narration was valid as evidence on condition (1) that the Successor who narrated it was himself reliable, and (2) that he was known to normally narrate from reliable sources as well. They argued that it is inconceivable that a reliable Successor say: 'The Messenger of Allaah (ﷺ) said,' if they did not receive it from someone reliable.

c) **The *Mursal* may be conditionally accepted.** Imaam ash-Shaafi'ee and other scholars accepted the *mursal* narration if four conditions were fulfilled; three of which relate to the narrators and one to the text of the *hadeeth* itself: (1) that the Successor was from among the major or senior Successors[34]; (2) that the Successor be graded as reliable (*thiqah*); (3) that reliable scholars did not dispute its validity; and (4) that the previous three conditions be reinforced by either another continuous narration, another *mursal* with a different chain, statements of the Companions to the same effect, or its use in the *fatwaas* of leading jurists. In the case of point four above, both narrations would be considered authentic and would be preferred to other authentic narrations with only single chains of narration where there are irreconcilable differences.[35]

Exceptional *Mursal*

There is one category of *mursal* that is an exception from the general grading of *da'eef.* If the Successor narrates something he heard or saw the Prophet (ﷺ) do while he was a disbeliever and the Prophet (ﷺ) died before his conversion,[36] his narration is considered continuous and authentic though externally appearing as a *mursal* narration.

For example the narration of at-Tanookhee, Heraclius' emmisary, who had been sent to the Prophet (ﷺ) to ask him certain questions and the narration of

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[34] The Successors (*taabi'oon*) were traditionally divided into four levels; 1. Major *Taabi'oon* like Sa'eed ibn al-Musayyab and others who met and studied under many Companions from the beginning of the era of the Companions. 2. Medial *Taabi'oon* like al-Hasan al-Basree and Ibn Seereen who met some Companions and narrated from them. 3. Lower Median *Taabi'oon* like az-Zuhree and Qataadah who mostly narrated from Major *Taabi'oon* and not the Companions. 4. Minor *Taabi'oon* like al-A'mash and Aboo Haneefah who only met one or two Companions and was not known to have narrated anything from them.

[35] *The Science of Authenticating the Prophets Traditions*, pp. 77-8.

[36] A *Sahaabee* is defined as one who met the Prophet (ﷺ) as a believer and died a believer

Caesar's emissary collected by Ahmad and Aboo Ya'laa in their *musnads*[37] and recorded as hadeeths with continuous chains of narration.[38]

Mursal as-Sahaabah

If a *Sahaabee* narrates a saying or action of the Prophet (ﷺ) which he could not have heard or seen due to either his age, late entrance into Islaam or his absence at the time of the event, such a narration is classified as *mursal as-sahaabah.* There are many such *hadeeths* narrated by young *Sahaabah* like Ibn 'Abbaas, Ibn az-Zubayr and others. An example of that can be found in 'Aa'ishah's narration in *Saheeh al-Bukhaaree* in the Chapter on the Beginning of Revelation in which she describes how revelation to the Prophet (ﷺ) began in the Cave of Hiraa, Khadeejah's response, the story of Waraqah ibn Nawfal, etc. 'Aa'ishah was not present on those occasions. Consequently, she either learned about them from the Prophet (ﷺ) himself, or from other Companions. It is highly unlikely that she learned about them from any of the Successors.

The Ruling on *Mursal as-Sahaabah*

The majority of scholars regard it as a *Hadeeth Saheeh* because narrations of the *sahaabah* from *taabi'oon* are extremely rare and if they did so they used to indicate it. If they did not say anything it is assumed that it must have been from another *sahaabee.* Since the *sahaabah* are all considered *'adool* (reliable) this generalization does not affect the reliability of the *hadeeth.*

Literature: Some books have been written on *mursal* narrations like *al-Maraaseel* by Aboo Daawood, *al-Maraaseel* by Ibn Abee Haatim and *Jaami'ah at-Tahseel li Ahkaam al-Maraaseel* by 'Allaa'ee.

iii. *Munqati'* (broken)

The label is derived from the verb اِنْقَطَعَ *inqata'a* (to be broken). Technically it refers to a *hadeeth* in which one or more narrators have been deleted at random from the middle of the chain of narrators. Imaam an-Nawawee stated that most

[37] *Musnad Ahmad,* vol. 3, p. 442 and *Musnad Abee Ya'laa,* vol. 4, p. 74.

[38] The complete text from *Musnad Ahmad* CD no. 15100 can be found in appendix ii, p. of this book.

hadeeth scholars defined it as a break between the Successors and the Companion. Ibn Hajar preferred this definition and added that the break could occur at more than one place in the chain.[39] An example of this category can be found in the following narration from Ibn Abee Haatim's collection:

رَوَى عَبْدُ الرَّزَّاقِ عَنِ الثَّوْرِيِّ عَنْ أَبِي إِسْحَاقَ عَنْ زَيْدٍ بْنِ يُثَيْعٍ عَنْ حُذَيفَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنْ وَلَّيْتُمُوهَا أَبَا بَكْرٍ فَقَوِيٌّ أَمِينٌ))

'Abdur-Razzaaq narrated from ath-Thawree from Aboo Is'haaq from Zayd ibn Yuthay' from the Prophet (ﷺ) that he said, "*It would be good if you made Aboo Bakr your leader (Waali) for he is strong and trustworthy.*"[40]

The narrator Shurayk has been deleted from the middle of the chain between ath-Thawree and Aboo Is'haaq because ath-Thawree did not hear any narrations from Aboo Is'haaq directly, but used to hear them through Shurayk who studied under Aboo Is'haaq.

iv. *Mu'dal* (double break)

Linguistically, *mu'dal* is derived from عَضَلَ *'adala* which means "to be perplexed". Technically it refers to a *hadeeth* in which two or more consecutive narrators are deleted in the middle or the end of the chain. If two or more narrators are deleted from the beginning its called *mu'allaq*. E.g. Al-Haakim mentions in his book *Ma'rifah 'Uloom al-Hadeeth* that al-Qa'nabee[41] reported from Maalik, that a report reached him that Aboo Hurayrah said that Allaah's messenger said,

((لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ، وَلاَ يُكَلَّفُ مِنَ الْعَمَلِ إِلاَّ مَا يُطِيقُ))

> "*The* mamlook *(slave) should be given food and clothing according to normal standards and not be burdened with work beyond his ability.*"

This *hadeeth* is classified as *mu'dal* because Imaam Maalik has deleted two or three narrators between himself and Aboo Hurayrah. We know two were deleted because the same *hadeeth* has been collected in other collections besides *al-*

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[39] *The Science of Authenticating the Prophet's Traditions,* p. 81.

[40] Collected by Ibn Abee Haatim.

[41] 'Abdullaah ibn Maslamah ibn Qa'nab (d. 221AH), a minor Successor, who lived in Madeenah and studied under Imaam Maalik ibn Anas. Al-Bukhaaree narrated from him.

Muwatta[42] with the following chain: Maalik reported from Mu*h*ammad ibn 'Ajlaan from his father[43] from Aboo Hurayrah.[44]

The *mu'dal* and *mu'allaq* are identical when the narrators are omitted in consecutively at the beginning of the chain of narrators and different when two are missing from the middle (i.e., *mu'dal*), or one is missing from the beginning (i.e., *mu'allaq*).

Scholars of *hadeeth* unanimously considered the *mu'dal* as weaker and more defective than the *mursal* and the *munqati'* due to excessive omissions in its chain.

B. Hidden Breaks

i. *Mudallas* (Counterfeit)

The word *Mudallas* comes from the verb **دَلَّسَ** *dallasa* which literally means to hide the defects in goods from a buyer. Technically it refers to the hiding of a defect in the sanad and the beautification of its outer appearance. It may be further subdivided into two other groups: [a] *Tadlees as-Sanad* and [b] *Tadlees ash-Shuyookh.*

a) *Tadlees As-Sanad*

This form of *Tadlees* has two manifestations:

(1) The first is the case where a narrator, narrates something which he did not hear from someone whom he studied under in an ambiguous fashion. He does not openly claim to have heard it from his teacher but only implies it by using the

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42 *Muwatta Malik*, Kitaab al-Jaami, Baab: Rifq bil mamlook

43 *Musnad Ahmad*, CD no. 8154

حَدَّثَنَا عَفَّانُ حَدَّثَنَا وُهَيْبٌ حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ عَجْلَانَ أَبِي مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ وَلَا يُكَلَّفُ مِنْ الْعَمَلِ مَا لَا يُطِيقُ

44 *Sahih Muslim*, vol. , p. , no. Kitaab al-Eemaan, Baab: It'aam al-mamlook

و حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ بُكَيْرَ بْنَ الْأَشَجِّ حَدَّثَهُ عَنْ الْعَجْلَانِ مَوْلَى فَاطِمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ وَلَا يُكَلَّفُ مِنْ الْعَمَلِ إِلَّا مَا يُطِيقُ

phrase " قَالَ He said" or " عَنْ from". E.g. 'Alee ibn Khashram said that Ibn 'Uyaynah related to us from az-Zuhree but when he was asked "Did you hear it from az-Zuhree?" he replied, " 'Abdur-Razzaaq informed me from Mu'ammar from az-Zuhree." In this example Ibn 'Uyaynah had deleted two narrators between himself and az-Zuhree.

The following is another example from *Sunan Abee Daawood*

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ حَدَّثَنَا عَمِّي حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَقَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ عَنْ ذَكْوَانَ مَوْلَى عَائِشَةَ أَنَّهَا حَدَّثَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي بَعْدَ الْعَصْرِ وَيَنْهَى عَنْهَا وَيُوَاصِلُ وَيَنْهَى عَنْ الْوِصَالِ

'Ubaydullaah ibn Sa'd informed us [saying], my uncle informed us [saying], my father informed us from Ibn Is'haaq from Muhammad ibn 'Amr ibn 'Ataa from Thakwaan, the freed slave of 'Aa'ishah, that she informed him that the Messenger of Allaah (ﷺ) used to pray after 'Asr prayers and forbid it, and he used to fast for twenty-four hours and forbid continual fasting.[45]

The narrators of this *hadeeth* are reliable. However, Ibn Is'haaq, whose name was Muhammad ibn Is'haaq ibn Yasaar, was a known *mudallis* and he narrated this *hadeeth* from Muhammad ibn 'Amr using the phrase عَنْ *'an* (from) without clearly indicating that he actually heard it from him.

(2) The other form is where a *Raawee* narrates from his teacher deleting from the chain a weak narrator between two strong narrators who met each other by using ambiguous terminology. E.g. Aboo Haatim collected the following *hadeeth* in which his father said Is'haaq ibn Raahawayh reported from Baqiyyah who said that Aboo Wahb al-Asadee informed him from Naafi' from Ibn'Umar the *hadeeth*,

((لاَ تَحْمَدُوا إِسْلاَمَ الْمَرْءِ حَتَّى تَعْرِفُوا عُقْدَةَ رَأْيِهِ))

"*Don't praise a man's Islaam until you know what his opinions are.*"

Aboo Haatim's father said, "This *hadeeth* has in it a point which few people realize, 'Ubaydullaah ibn 'Amr narrated this *hadeeth* from Is'haaq ibn Farwah from Naafi' from Ibn 'Umar from the Prophet (ﷺ) because 'Ubaydullaah ibn

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[45] *Sunan Abu Dawud,* Kitaab as-Salaah, Baab: Who is permitted regarding both of them if the sun is high. Graded *da'eef* in *Silsilah al-Ahaadeeth ad-Da'eefah,* no. 945.

Saqiyah called him Aboo Wahb al-Asasi so he would not be spotted when he dropped Is'haaq ibn Abee Farwah. 'Ubaydullaah was considered *thiqah* (reliable narrator), Is'haaq ibn Farwah was weak and Naafi' was strong.

This form of *tadlees* is also called *Tadlees at-Taswiyah* and is the worst from of *tadlees.* Scholars like al-'Iraaqee declared, "Any scholar who does *Tadlees at-Taswiyah* will be dismissed as weak." Among those noted for this practise was al-Waleed ibn Muslim. The most infamous practitioner of this act was Baqiyyah ibn al-Waleed.

b) *Tadlees Ash-Shuyookh*

This is the case in which a narrator relates a *hadeeth* from one of his teachers (*shuyookh*) but refers to him by an unknown name, nick name or characteristic. An example of this type of *tadlees* is Aboo Bakr ibn Mujaahid's[46] statement, " 'Abdullaah ibn 'Abdillaah informed us," in which he is referring to the *hadeeth* scholar, Aboo Bakr ibn Daawood as-Sajistaanee.

This form of *tadlees* was less detested since no omission took place in the chain as a result of it. It was disliked because the distortion of the narrator's identity complicated tracing his grading, and the overall grading of the *hadeeth.*

Reasons for *Tadlees*

1. Narrators obscured the chains in order to have apparently stronger narrations due to fewer narrators or to hide missed opportunities of receiving *hadeeths* directly from a prominent shaykh.

2. The identities of narrators were distorted to hide weak narrators, or to give the impression that one had many teachers.

Ruling Concerning the *Mudalliseen*

It is obvious from the conditions of those who practised *tadlees* and the statements of the scholars regarding them that they were of different levels. Some were known to do so rarely, like Sufyaan ath-Thawree, Ibn 'Uyaynah, al-A'mash, and others. Though they were described as *mudalliseen,* the label does not degrade their narrations, because rulings are not based on minute errors, but on what is most common. Others were accused of *tadlees* by some scholars, however it was not proven and the leading scholars of this field did not describe them as

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[46] Famous for Qur'aanic recitation.

such. For example, Habeeb ibn Abee Thaabit who was labelled by Ibn Hibbaan and Ibn Khuzaymah as a *mudallis*, but a large group of specialists, among them al-Bukhaaree, Ahmad, Ibn Ma'een, 'Alee ibn al-Madeenee, an-Nasaa'ee, Aboo Haatim ar-Raazee, Sufyaan ath-Thawree, classified him "reliable". Ibn Hajar mistakenly mentioned him in *at-Taqreeb* as being a frequent *mudallis,* but in the beginning of his compendium, *Fat'hul-Baaree,* he mentioned that Habeeb ibn Abee Thaabit was mis-labelled "weak" based on unacceptable matters. Furthermore, Imaam ath-Thahabee praised him and totally ignored the claims of *tadlees.*[47]

Some *hadeeth* scholars held that narrators who practiced any form of *tadlees* would be rejected as weak and untrustworthy. Others held that the narrations of the *mudallis* would be considered if openly declared that he heard the narration by using terms like سَمِعْتُ *sami'tu* (I heard), and they would be rejected if ambiguous terms like عَنْ *'an* (from) were used. For example, ath-Thahabee stated that the majority of experts considered Baqiyyah ibn al-Waleed to be reliable (*thiqah*) in what he heard from reliable narrators. Another example is Ibn Jurayj's statement regarding himself that whatever he narrated from 'Ataa he heard. Thus, scholars would not accept any *hadeeth* in which Ibn Jurayj did not clearly state he heard it, except narrations from 'Ataa.

The Methods of Identifying *Tadlees*

(1) By the *Mudallis* reporting his act, if directly questioned as in the case of Ibn 'Uyaynah. For example, Imaam ath-Thahabee mentioned in his work, *Meezaan al-I'tidaal,* from Saalih who related from al-Haytham ibn Khaarijah that he said: I told al-Waleed ibn Muslim: "You have corrupted the *hadeeths* of al-Awzaa'ee." He asked: "How?" I said: "You narrate from al-Awzaa'ee from Naafi', from al-Awzaa'ee from az-Zuhree, and from al-Awzaa'ee from Yahyaa ibn Sa'eed, while others put 'Abdullaah ibn 'Aamir al-Aslamee between al-Awzaa'ee and Naafi', and Aboo al-Haytham between him and az-Zuhree. So what caused you to do that?" He replied: "Al-Awzaa'ee is greater than to narrate from the likes of them. So I said to myself, if al-Awzaa'ee narrated from these weak individuals rejected *hadeeths* and I deleted them and made al-Awzaa'ee's narration from reliable narrators, al-Awzaa'ee would appear weak and my statement would not be considered!"

(2) By a statement of one of the contemporary scholars to that effect. E.g. Al-

[47] *Duroos fee Mustalah al-Hadeeth,* p. 23.

Khateeb al-Baghdaadee's book called *at-Tibyaan li-Asmaa al-Mudalliseen.*

ii. Mursal Khafee (Hidden Generalization)

Technically means that someone narrates something he did not hear from someone whom he met or who was his contemporary using terminology implying that he heard it from him. The difference between *Mursal Khafiy* and *Tadlees as-Sanad* is that in the case of *Mursal*, he narrates from someone whom he did not study under whereas in *Tadlees* he narrates from his teacher. E.g.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ مُحَمَّدِ بْنِ زَائِدَةَ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللَّهُ حَارِسَ الْحَرَسِ

Muhammad ibn as-Sabbaah informed us [saying:] 'Abdul-'Azeez ibn Muhammad informed us from Saalih ibn Muhammad ibn Zaa'id from 'Umar ibn 'Abdul-'Azeez from 'Uqbah ibn 'Aamir al-Juhanee who quoted the Messenger of Allaah (ﷺ) as saying, "*May Allaah's mercy be on the watch guard who watched over the other watch guards.*"[48]

'Umar did not meet 'Uqbah though he lived in his time according to al-Mizzee in his book *al-Atraaf.*

The Methods of Recognition

This type of *Irsaal* may be identified by any one of the following three factors:

(1) The statement of one of the scholars that such and such a narrator never met the narrator from whom he was narrating or that he never heard anything from him.

(2) The narrator informing on himself by admitting that he never met or heard directly from the narrator from whom he narrated.

(3) If the *hadeeth* comes along another chain in which people are added between a narrator and the one from whom he was supposed to be narrating.

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[48] *Sunan Ibn Majah* , Kitaab Jihaad Baab: Fadl al Haras wa takbeeer

Ruling on the *Mursal Khafee*

It is fundamentally a weak narration due to an obscured missing link. Once the omission is clearly identified the narration is considered *munqati‘*.

That concludes the six types of rejected narration due to breaks in the chain of narration. However, *mu‘an‘an* and *mu’annan hadeeths* could also be included.

iii. *Mu‘an‘an and Mu’annan*

The *Mu‘an‘an* is a *hadeeth* in which the narrator relates it using the preposition "عَنْ *‘an*" meaning "from" without specifying that he was directly informed. The following is an example of a *mu‘an‘an* narration:

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ حَدَّثَنَا سُفْيَانُ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ عُثْمَانَ بْنِ عُرْوَةَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى مَيَامِنِ الصُّفُوفِ

‘Uthmaan ibn Abee Shaybah informed us that Mu‘aawiyah ibn Hishaam informed him that Sufyaan informed him from Usaamah ibn Zayd from ‘Uthmaan ibn ‘Urwah from ‘Urwah from ‘Aa’ishah who said that Allaah’s Messenger said, "*Indeed, Allaah and His angels pray for the right hand sides of the lines* (*in Salaah*)."[49]

The Ruling on Mu‘an‘an *Hadeeth*s

According to the majority of *hadeeth, Fiqh* and *Usool* scholars, the *Mu‘an‘an* is considered *muttasal* (connected) if it fulfils the following two conditions:

(1) That the narrator who relates the chain in the *‘an‘an* form not be a *mudallis*.

(2) That all the transmitters connected by *‘an* (from) were contemporaries.

(3) Imaam al-Bukhaaree, ‘Alee ibn al-Madeenee and other eminent scholars added the third condition that meetings between the narrator and his teacher be conclusively established.

Other scholars considered such narrations as broken until proven otherwise.

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[49] *Sunan Ibn-i-Majah,* Kitaab: Iqaamatus salaah was sunnah feehaa, Baab: Fadl maymanatus saff; *Sunan Abu Dawud,* Kitaab: as-Salaah, Baab: Man yastahibbu an yusalli al-Imaam fis-saff

The *Mu'annan* is a *hadeeth* in which the conjunction أَنَّ *anna* (that) is used throughout the *sanad*. The *Mu'annan* is classified in the same way as the *mu'an'an*.

II. DEFECTS IN THE NARRATOR

Defects in the transmitter are a result of 10 factors, five of which are connected to *'Adaalah* (trust worthiness) and five to *Dabt* (accuracy).

A. The factors related to *'Adaalah* are if a narrator is: 1. A liar; 2. Accused of lying; 3. Immoral; 4. An innovator in religious principles and 5. Obscure.

B. The factors related to *Dabt* are if a narrator is: 1. Excessive in his errors; 2. Weak of memory; 3. Negligent; 4. Known for a lot of misinterpretations and 5. Known to contradict reliable reporters.

The following are the rejected *hadeeth* due to the above-mentioned defects in the narrators starting with the most serious defects.

Mawdoo' (Fabricated)

If the defect in the narrator is that he is known to lie on the Prophet (ﷺ), his *hadeeths* are classified as *Mawdoo'*. Technically, a *mawdoo'* narration is not a *hadeeth* at all, but a lie attributed to The Prophet (ﷺ). It is referred to as a *hadeeth* figuratively.

Al-Bayqoonee defined it in his poetry as follows:

وَالْكَذِبُ الْمُخْتَلَقُ الْمَصْنُوعَةُ * عَلَى النَّبِيِّ فَذَلِكَ الْمَوْضُوعُ

And the invented fabricated lie * on the Prophet, that is the forgery

The Ruling Concerning Its Narration

It is the consensus of opinion of the scholar that it is not permissible to narrate such a "*hadeeth*" without pointing out that it is fabricated. This is based on the *hadeeth* collected by Muslim

((مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يُرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ))

"*Whoever speaks about me what considers to be a lie is among the ka<u>thth</u>aabeen* (*major liars*)."[50]

Methods of Recognition

a. Confession of the fabricator himself as in the case of Aboo 'I<u>s</u>mah Noo<u>h</u> ibn Abee Maryam who confessed that he fabricated *<u>h</u>adeeth*s about the virtues of each *soorah* of Qur'aan and attributed them to Ibn 'Abbaas.

b. Indirect confession as in the case of one who narrates from a teacher and when asked about his own date of birth mentions a date after the death of his teacher. If the *<u>h</u>adeeth* is only related by him it is classified automatically as being *maw<u>d</u>oo'*.

c. Circumstantial factors about the narrator as in the case where the narrator is a shi'ite and the *<u>h</u>adeeth* he is reporting is about the virtues of the Prophet's descendants.

d. Circumstantial factors in the *<u>h</u>adeeth* as in the case where the wording is grammatically weak or its text contradicts the basic senses or the obvious meaning of the Qur'aan.

Reasons For Fabrication

I. Political Differences:

Muslim history witnessed a lot of turmoil and disorder after the murder of 'Uthmaan, the third Caliph. Battles between supporters of 'Alee and those of 'Aa'ishah, and later those of Mu'aawiyah, led to the creation of the Shee'ah and the Khawaarij sects[51]. A great deal of *<u>h</u>adeeths* were fabricated in favour of 'Alee

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[50] *Sahih Muslim*, vol. , p. , no. .Kitaab: Muqaddimah, Baab: Wujoob ar-Riwaayah 'an ath-Thiqaat

[51] The Khaarijites (Ar. *Kawaarij*) meaning "seceders" were the first sect to appear among Muslims. The Khaarijite division occurred during the Battle of <u>S</u>iffeen (657CE) when one group, mainly from the tribe of Tameem, split off from 'Alee's army. They elected as their chief an obscure soldier called 'Abdullaah ibn Wahb ar-Raa<u>s</u>ibee and took the name <u>H</u>aaroorites or Mu<u>h</u>akkimites. Ibn Wahb and most of his followers were killed in the Battle of Nahrawaan, July 658, against the forces of Caliph 'Alee. However, the rebellion was far from being suppressed. It continued as a series of local uprisings in the following years. 'Alee himself was assassinated in 661 by the Khaarijite, 'Abdur-Rahmaan ibn Muljam, whose wife had lost most of her family members at Nahrawaan.

Beliefs: The Khaarijites held that major sins make the sinner an apostate. Their extreme wing, the Azraqites held that anyone who became a disbeliever in this way could never re-enter the faith and should be killed for his apostasy along with his wives and children. All non-Kaarijite Muslims were regarded as apostates. On the basis of this they developed the principle of *isti'raad* (religious

and the household of the Prophet (ﷺ) by Shee'ah themselves, as admitted by a well-known Shee'ah sources.

Ibn Abee al-Hadeed says:

> "Lies were introduced in *hadeeths* on merits originally by the Shee'ah. In the beginning they fabricated many *hadeeths* in favour of their man motivated by enmity towards their opponents. When the Bakriyyah[52] found out what Shee'ah had done, they fabricated on their part *hadeeths* in favour of their man."[53]

One of their well-known reports in this connection is the *hadeeth* of *Ghadeer Khumm* (the spring of Khumm). It says:

"The Prophet took hold of 'Alee's hand in the presence of the Companions, on his way back from the farewell Hajj. He let him stand until all of them knew him. Then he said: This is my attorney and brother and the Caliph after me. So listen to him and obey him."[54]

Another is the City of Knowledge *hadeeth* attributed to the Prophet (ﷺ):

((أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الدَّارَ فَلْيَأْتِ الْبَابَ))

> "*I am the city of knowledge and 'Alee is its door. So whoever wants the abode should go to the door.*"

Ath-Thahabee related that its narrator Ahmad ibn 'Abdillaah ibn Yazeed was a liar and Ibn 'Adee labelled him a fabricator.

Iraq became the center of *hadeeth* fabrication. 'Aa'ishah is reported to have said: "O people of Iraq, the people of Shaam (Syria) are better than you. A great number of the Companions of the Prophet (ﷺ) went to them. So they reported to

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murder), which was applied from the beginning of the movement's appearance, even before it had been formulated in theory. This ferocious principle formed a strange contrast with the spirit of tolerance shown by the Khaarijites to non-Muslims. They further held that it was a religious duty to revolt against an Imaam that has sinned.

One of the principal branches of the Khaarijites, the Ibaadites, played an important part in the politics and the religious views in North and East Coast Africa and Eastern Arabia, and have survived there until the present. (*Shorter Encyclopaedia of Islam,* p. 246-8, *The Concise Encyclopaedia of Islam,* pp. 222-3, *Maqaalaat al-Islaameeyeen,* vol. 1, pp. 167-8, *al-Milal wan-Nihal,* p. 106-110, and *Wasatiyyah Ahlis-Sunnah bayna al-Firaq,* pp. 291-2)

[52] Supporters of Aboo Bakr.

[53] *Sharh Nahj al-Balaaghah,* vol. 1, p. 135.

[54] *Al-Bidaayah wan-Nihaayah,* vol. 7, p. 347.

us what we know. But to you a small number of them went. But you reported to us what we know and what we did not."[55]

The Khawaarij, on the other hand, appeared to be strong opponents to both 'Alee and Mu'aawiyah, but due to their strict principle regarding lies, which was considered a major sin to them, they would hardly fabricate *hadeeths*. Sulaymaan ibn al-Ash'ath said: "None among the people of Ahwaa (dubious wishes) is better in *hadeeth* than the Khawaarij like 'Imraan ibn Hittaan and Abul-Hasan ibn al-A'raj.[56]

Such favourable remarks about Khawaarij are also recorded by Ibn Taymiyyah who is known to be very strict in giving his judgment on *hadeeth*.

2. Philosophical Movements

During the last days of the Umayyad Caliphate and throughout the 'Abbaasid period, a number of issues related to faith and the attributes of Allaah were raised. The discussion led to the creation of various factions known as Qadariyyah,[57] Jabariyyah, Mu'tazilah,[58] Murji'ah,[59] Mujassimah, and Mu'attilah.

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[55] *At-Taareekh al-Kabeer,* vol. 1, p. 69.

[56] *Al-Kifaayah,* p. 131.

[57] Qadarites denied destiny and declared human will free and human action independent of Allaah's will and power. The first to openly make this claim was Ma'bad al-Juhanee who did so towards the end of the era of the Companions. He learned it from a Magian in Basrah. This sect consists of two main branches. One extreme branch which denies Allaah's knowledge, will and power, and His creation of human actions. This branch has virtually died out over the centuries. The other less extreme branches believe in Allaah's prior knowledge of human actions but deny that human actions occur according to His will, by His power and due to His creation. This philosophical school of thought settled on the latter position. (*Sharh Lum'atul-I'tiqaad,* p. 162)

[58] The Mu'tazilites are followers of Waasil ibn 'Ataa who excluded himself from the circle of al-Hasan al-Basree and affirmed that sinners are in limbo between belief and disbelief and that they will remain forever in the hellfire. 'Amr ibn 'Ubayd followed him in this belief. They denied the divine attributes like the Jahmites, and denied Allaah's Qadar relative to human actions like the Qadarites, and claimed that one who does major sins will be eternally in hell like the Mu'tazilites. (*Sharh Lum'atul-I'tiqaad,* p. 163)

[59] Murji'ites are those do not consider deeds to be a part of *eemaan* (faith). In their view, *eemaan* consists of acceptance in the heart alone. Consequently, according to them, a corrupt and sinful person's faith is complete, regardless of the sins he commits and the righteous deeds he abandons. Furthermore, if he is judged a disbeliever for abandoning some religious rules, it is due to the lack of conviction in his heart and not because of his abandonment of a deed. This is the school of thought of the Jahmites, and it is on the other end of the creedal spectrum from the Khaarijites. (*Sharh Lum'atul-I'tiqaad,* pp. 162-3)

The supporters of each opinion fabricated contradictory *hadeeths* either supporting one opinion or rejecting it.

Muhriz Aboo Rajaa, a strong supporter of the Qadariyyah, admitted that they were behind a lot of spurious *hadeeths.* He said: Don't report anything from anyone among the Qadariyyah as we used to fabricate *hadeeths* in order to persuade people to believe in *Qadar* with an intention of receiving reward from Allaah."[60]

Some of the Karraamiyyah[61] made a daring contribution to the fabrication of *hadeeth*s on the merits of certain particular actions. They admitted that the Prophet (ﷺ) had said: "*Whosoever speaks lie against me intentionally should reserve his seat in the fire.*" But they remarked: "We did not speak lie against him but for him instead."[62]

3. Apostates

There were many disbelievers who accepted Islaam as a cover for their underground activities. Because of Islaam's strength they were unable to openly oppose it and plot against it, so they tried to undermine it by inventing a body of slanderous *hadeeth* to deface Islaam's pure image.

Among them was 'Abdul-Kareem ibn Abil-Awjaa who admitted at the very moment when he was put to death, by the order of Muhammad ibn Sulayman ibn

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[60] *Lisaan al-Meezaan,* vol. 1, p. 12.

[61] A sect named after Muhammad ibn Karraam as-Sijistaanee from the Nizaar tribe (d. 255AH). He studied in Khurasan, Balkh, Merw and Heart and inadvertently narrated a number of traditions from Ahmad ibn 'Abdillaah Jawbaaree (d. 247) and Muhammad ibn Tameem Faryaanaanee, both of whom were notorious fabricators of *hadeeths.* After spending five years in Makkah, he returned to Sajistaan, sold all his possessions and proceeded to Naysabur where he was imprisoned by its governor, Muhammad ibn Taahir. Upon his release in 251, he went to Jerusalem where he stayed until he died four years later.

Muhammad ibn Karraam's main theological doctrine, which led to his sect's inclusion among the *mushabbihah* (anthropormophites), was that Allaah was a "substance (*jawhar*)", for which some of his followers substituted "body (*jism*)", though without human body parts, and in contact with the Throne, which is located in space. He followers maintained that Allaah was speaking before He spoke, and could be worshipped before there were any worshippers. Ibn Karraam held that Allaah was subject to certain accidents over which He has power, but not over the world and the objects in it, which were created not by His will, but by the word *kun* (be).

His other doctrine was that *eemaan* is constituted by a single utterance of the two declarations of faith, and involves neither conviction (*tasdeeq*) nor works. This view, though similar to the chief thesis of the Murji'ites, is said to have been held by no one before him. (*Shorter Encyclopaedia of Islam*, pp. 223-4)

[62] *Al-Baa'ith al-Hatheeth,* p. 79.

‘Alee, the Ameer of Basrah: “By God, I have fabricated four thousand *hadeeths* forbidding what is allowed and allowing what is forbidden.”[63]

A ridiculous *hadeeth* about the origin of the Creator is regarded as being one of their daring ventures. It goes as follows: “*When God Almighty wanted to create himself He first created a horse and let it gallop till it sweated. Then He created Himself from its sweat.*”[64]

Another notorious fabricator, Muhammad ibn Sa‘eed, who was executed by crucifixion by Aboo Ja‘far, the Abbaasid Caliph, invented the following *hadeeth* on the authority of Humayd from Anas from the Prophet (ﷺ) that he said,

((أَنَا خَاتَمُ النَّبِيِّينَ لاَ نَبِيَّ بَعْدِي إِلاَّ أَنْ يَشَاءَ اللهُ))

“*I am the seal of the Prophets and no Prophets will come after me except if Allaah so wishes.*”[65] Clearly the man wanted to give credence to his claim of prophethood by adding the exceptional clause.

4. Storytellers:

Amazing stories full of incredible events and attractively presented were always a source of inspiration for the common man. Consequently, storytellers used to go to great lengths to embellish the tales they conveyed to gullible audiences in the mosques. Some storytellers earned their livelihood from entertaining people. To give further credence to their material, they used to mention before their stories a full *isnaad*. Most of such narrations were vigorously rejected by the traditionists. Sulaymaan ibn Mihraan al-A‘mash, a famous traditionist, entered one of the mosques of Basrah where he heard a storyteller saying: “Al-A‘mash reported to us on the authority of Abee Is’haaq who reported from Aboo Waa’il, etc. On hearing this al-A‘mash seated himself in the middle of the circle and started plucking hairs from his armpit. The storyteller was much annoyed and exclaimed: “Shame! What are you doing while we are discussing matters of knowledge?” Al-A‘mash replied: “What I am doing is better than what you are.” He asked: “How?” Al-A‘mash replied: “Because I am doing what is *Sunnah*, while you are telling lies. I am al-A‘mash and I reported nothing of what you are saying.”[30] A similar incident happened to Ahmad ibn Hanbal and Yahyaa ibn Ma‘een.

It is reported that while a storyteller in Baghdad was explaining the following verse: **“Soon will your Lord raise you to a station of praise and glory,”**

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[63] *Al-Mawdoo‘aat al-Kubraa*, vol. 1, p. 31.

[64] Quoted in *Criticism of Hadith*, p. 38 from Suyootee's *al-Ahaadeeth al-Mawdoo‘ah*, vol. 1, p. 3.

[65] *Tadreeb ar-Raawee*, p. 186.

(*Soorah al-Israa,* 17: 79) he said that Allaah would seat the Prophet (ﷺ) next to Him on His throne. This explanation was reported to Muhammad ibn Jareer at-Tabaree (d. 922 CE) who rejected the idea vehemently to the extent that he inscribed on his door the following line: "Glorified is He who has neither a companion nor anyone sitting beside Him on the Throne." This created such a fury among the people of Baghdad that they pelted his house with stones till they covered his door.[66]

5. Ignorant Ascetics

Some *hadeeth*s were fabricated in order to create a desire in people to do good deeds and to create in them a fear of evil deeds. Those who did this were the worst kind of fabricators, as they were people who were associated with asceticism, piety and righteousness and the masses readily accepted their fabrications because of their confidence in them. There is a chain letter that claims to be from Shaikh Ahmad who dreamt about the future while sleeping in the Prophet's mosque. It is circulated among every 5 or 10 years and is a complete fabrication. And the Prophet (ﷺ) had said that anyone who tells about dreams that they didn't have would find their seat in the hellfire.

Among the fabricators of the past was Maysarah ibn 'Abdi Rabbih about whom Ibn Hibbaan collected a narration from Ibn Mahdee in which he said: "I said to Maysarah ibn 'Abdi Rabbih: Where did you get these *hadeeth*s; whoever reads such and such will get such and such a reward?" He replied, "I made them up to attract the people (to righteous deeds)."[67]

In order to let the people devote much of their time to supererogatory forms of worship, some ascetics used to fabricate *hadeeth*s on merits of various actions. About four hundred such *hadeeth*s are known to be invented by Ghulaam Khaleel, (d. 275 A.H.), one of the renowned ascetics in Baghdad whose death caused the whole market to close its doors in mourning.[68]

People like Aboo 'Ismah Nooh ibn Abee Maryam al-Marwazee used to invent *hadeeths* on the merits of each Soorah of the Qur'aan. Aboo 'Ismah later justified his act by saying: "I found people deserting the Qur'aan and occupying themselves with the Fiqh of Aboo Haneefah and the Maghaazee (battles) of Ibn Is'haaq, so I invented these *hadeeths* for the sake of reward (from Allaah)."

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66 *Tahtheer,* p. 161.

67 *Ad-Du'afaa.*

68 *Taareekh Baghdaad,* vol. 5, p. 79.

Another example given by Shaykh Naasir ad-Deen al-Albaanee: "*The world is prohibited to people of the Hereafter and the Hereafter is prohibited to people of the world. And both are prohibited to the People of Allaah.*"[69]

6. Nationalism and Factionalism

A. *Hadeeth* literature contains a lot of material on the merits or otherwise of various towns, most of which is proved to be fabricated. Prejudice for a certain place was indeed a major factor behind such fabrication. *Hadeeths* on the merits of Jeddah, Basra, Jordan, Khurasaan, Oman, 'Asqalaan, Qizwin, Nasibin, Antioch, 'Ibaadan (Iraq) and condemning Constantinople, Tabriya, and Sana, etc., comprise a large section in Ibn Iraaq's work.

B. Prejudice either for or against a race is another factor behind the circulation of *hadeeth* such as the following: "*The Zanjee (black) commits adultery when he is satisfied and steals when he is hungry. But there is generosity and a helping spirit among them as well.*"[70]

"*Love the Arabs for three reasons: I am an Arab. The Qur'aan is in Arabic and the people of Paradise will converse in Arabic.*"[71]

"*The one who has nothing to give as charity should curse the Jews instead.*"

C. Prejudice for one's own Imaam and hate for another is well depicted in the following invented *hadeeth*:

((سَيَكُونُ فِي أُمَّتِي رَجُلٌ يُقَالُ لَهُ مُحَمَّدُ بْنُ إِدْرِيسَ هُوَ أَضَرُّ عَلَى أُمَّتِي مِنْ إِبْلِيسَ وَسَيَكُونُ فِي أَمَّتِي رَجُلٌ يُقَالُ لَهُ أَبُو حَنِيفَةَ هُوَ سِرَاجُ أُمَّتِي)).

"*There shall be in my Ummah a man by the name Muhammad ibn Idrees (i.e. ash-Shaafi'ee) who will be more dangerous to my Ummah than Iblees and there shall be a man in my Ummah known as Aboo Haneefah who is the lamp of my Ummah.*"[72]

Similar factors seem to be at work in spurious *hadeeths* which support a legal issue held by one Imaam or denounce it altogether.

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[69] *Silsilah al-Ahaadith ad-Da'eefah,* vol. 1, p. 50.

[70] *Tanzeeh ash-Sharee'ah,* vol. 2, p. 31

[71] Ibid., vol. 2: 30

[72] *Taareekh Baghdaad,* vol. 14, p. 270.

7. Inventions for Personal Motives:

Some people invented *hadeeths* to please their rulers. For example, there is a famous incident, credited to Ghayyaath ibn Ibraaheem, a courtier of al-Mahdee, the Abbaasid Caliph. On one occasion, when he came to the court of al-Mahdee, who was fond of pigeons, he was asked to recite a *hadeeth* for the Caliph. He related, "So and so related to me that the Prophet (ﷺ) said,

((لاَسَبَقَ إِلاَّ فِي نَصْلٍ أَوْ خُفٍّ أَوْ حَافِرٍ أَوْ جِنَاحٍ))

'*No competition is allowed except in archery, camel and horse racing and flying pigeons.*" Caliph al-Mahdee granted him a reward, but when he left, he said, "I bear witness that the back of your neck is that of a liar against the Prophet (ﷺ)." Then he said, "But, I made him do it." So he ordered that his pigeons be slaughtered and he abandoned the practice of keeping pigeons.

Another interesting incident is reported by al-Haakim on the authority of Sayf ibn 'Umar at-Tameemee who said: "I was sitting by Sa'eed ibn Tareef when his son came from the Maktab[73] crying. He said: 'What made you cry?' The child replied: 'The teacher beat me.' Sa'eed said: 'Let me disgrace him today. 'Ikrimah reported to me on the authority of Ibn 'Abbaas referring back to the Prophet (ﷺ) who said: *The teachers of your children are the worst among you. They have least mercy upon orphans and are the hardest among you towards the poor.*"[74]

Hadeeths regarding the merits of a variety of vegetables and grains could easily be traced back to those who were trading in them. Ibn al-Qayyim in his collection of spurious *hadeeths* known as *al-Manaar al-Muneef fee as-Saheeh wa ad-Da'eef*, has given such *hadeeth* regarding the advantages of water-melon, lentils, fish, egg-plant, grapes, beans, broad beans, salt, leek, pomegranate and other vegetables. The following narration is a good example: "*Use the pumpkin as it brightens the head and use the lentils as it has been glorified by seventy apostles.*"[75]

Another example is that of Muhammad ibn al-Hajjaaj al-Lakhmee al-Waasitee who used to sell *hareesah* so he forged the following *hadeeth*:

((أَطْعَمَنِي جِبْرِيلُ الْهَرِيسَةَ مِنَ الْجَنَّةِ لأَشُدَّ بِهَا ظَهْرِي لِقِيَامِ اللَّيْلِ)).

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[73] A Qur'aanic school.

[74] *Taareekh Baghdaad,* vol. 13, p. 453 and *al-La'aalee,* vol. 1, p. 263.

[75] *Silsilah al-Ahaadeethah ad-Da'eefah,* vol. 1, p. 57.

"*Gabriel fed me some* hareesah *from paradise to strengthen my back for midnight prayers.*"[76]

Ibn Mu<u>h</u>ammad and Aboo <u>H</u>aatim labeled him a liar and Ibn al-Jawzee said: "This *<u>h</u>adeeth* is a fabrication of Mu<u>h</u>ammad ibn al-<u>H</u>ajjaaj who used to sell *hareesah.* Most of its chain center around him and other liars stole it from him."

8. Wise Sayings Turned into Hadith[77]:

Some reporters have tried to credit to the Prophet (ﷺ) different parables and sayings of wisdom. For example the following saying is known to be that of <u>H</u>aarith ibn Kaldah, a well-known doctor among the Arabs: "*The abdomen is the house of disease and prevention is the head of remedies.*" But it was wrongly attributed to the Prophet (ﷺ).[78] Other examples are the popular sayings: "*Seek knowledge even on to China,*" and "*Seek knowledge from the cradle to the grave.*"

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ حَدَّثَنَا بَقِيَّةُ عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ عَنْ خَالِدِ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ بِلالِ بْنِ أَبِي الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ((حُبُّكَ الشَّيْءَ يُعْمِي وَيُصِمُّ)).

<u>H</u>aywah ibn Shuray<u>h</u> informed us [saying that] Baqiyyah informed us from Aboo Bakr ibn Abee Maryam from Khaalid ibn Mu<u>h</u>ammad ath-Thaqafee from Bilaal ibn Abid-Dardaa from Abud-Dardaa from the Prophet (ﷺ) that he said: "*Your love of something blinds and deafens.*"[79]

Its chain is weak due to Aboo Bakr ibn Abee Maryam who had a poor memory and his narrations were confused.

Forged *<u>H</u>adeeths* in *Tafseer*

Many Qur'aanic commentators used forged traditions in their commentaries without explaining their status. The fabricated *<u>h</u>adeeths* attributed to Ubay ibn Ka'b on the excellence of the chapters of the Qur'aan were among the most popular. They can be found in the *Tafseers* of ath-Tha'labee, al-Waa<u>h</u>idee, az-

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[76] Ibid., no. 690.

[77] *Criticism of Hadith,* pp. 35-43.

[78] *Lama<u>h</u>aat fee U<u>s</u>ool al-<u>H</u>adeeth,* p. 305.

[79] *Tareekh al-Kabeer*, vol. 2, p. 1, no. 175 and in *Sunan Abu Dawud*,. as well as *Musnad A<u>h</u>mad,* vol. 5, p. 194 and vol. 6, p. 650.

Zamakhasharee and ash-Shawkaanee.

Literature

A number of scholars have made compilations exclusively on fabricated traditions. Among them are, *al-Mawdoo‘aat* by Ibn al-Jawzee, which was the earliest work, *al-La’aali al-Masnoo‘ah fee al-Ahaadeeth* by as-Suyootee and *al-Fawaa’id al-Majmoo‘ah fee al-Ahaadeeth al-Mawdoo‘ah* by ash-Shawkaanee. And most recently *Silsilah al-Ahaadeeth ad-Da‘eefah wal-Mawdoo‘ah* by Naasirud-deen al-Albaanee.

Matrook (Discarded)

When a narrator is suspected of forgery, the *sanad* of the *hadeeth* in which he is mentioned is graded as *matrook*. Linguistically, the term *matrook* is the passive participle of the verb **تَرَكَ** *taraka* (to leave; abandon; discard). Arabs traditionally referred to the broken egg-shell left behind by the newly emerged chick as the *tarikah* and this term is also used for the inheritance left behind by the deceased.

Al-Bayqoonee defined the *hadeeth matrook* as follows:

مَتْرُوكُهُ مَا وَاحِدٌ بِهِ انْفَرَدْ * وَأَجْمَعُوا لِضَعْفِهِ فَهُوَ كَرَدْ

Its discarded (*matrook*) is what a single person alone narrated * and they are agreed on his weakness so it is *karadd.*

Thus, the *matrook* is a strange narration related by a single weak narrator whose weakness is due to his being accused of lying in his narrations or due to his sinful statements or actions.

Identification

The *hadeeth* which is *matrook* may be known if any of the following two conditions exist:

1. The narration clearly contradicts universally accepted principles among Muslims and its only chain of narration has in it a suspected forger.
2. The narrator is well known for telling lies in his statements, but there is no evidence to confirm that he lied in his *hadeeth* narrations.

The following is an example of a *hadeeth matrook* collected by ad-Daaraqutnee in

his *Sunan:*

حَدَّثَنَا مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ زَكَرِيَّا الْمُحَارِبِيُّ ثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ ثَنَا سَعِيدُ بْنُ عُثْمَانَ حَدَّثَنِي عَمْرُو بْنُ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي الطُّفَيْلِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَعَمَّارِ بْنِ يَاسِرٍ أَنَّهُمَا سَمِعَا رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْهَرُ فِي الْمَكْتُوبَاتِ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ فِي فَاتِحَةِ الْقُرْآنِ وَيَقْنُتُ فِي صَلَاةِ الْفَجْرِ وَالْوِتْرِ وَيُكَبِّرُ فِي دُبُرِ الصَّلَوَاتِ الْمَكْتُوبَةِ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ غَدَاةَ عَرَفَةَ إِلَى صَلَاةِ الْعَصْرِ آخِرَ أَيَّامِ التَّشْرِيكِ

Mu<u>h</u>ammad ibn al-Qaasim ibn Zakariyyaa al-Mu<u>h</u>aaribee informed us [saying] that al-<u>H</u>asan ibn Mu<u>h</u>ammad ibn ‘Abdil-Waa<u>h</u>id informed us [saying] that Sa‘eed ibn ‘Uthmaan informed us [saying] that <u>‘Amr ibn Shimr</u> informed me from <u>Jaabir</u> from Aboo a<u>t</u>-<u>T</u>ufayl from ‘Alee ibn Abee <u>T</u>aalib and ‘Ammaar ibn Yaasir that they both heard the Messenger of Allaah (ﷺ) recite the *bismillaah ir-Ra<u>h</u>maan ir-Ra<u>h</u>eem* aloud in the *Faati<u>h</u>ah* of obligatory prayers, make *qunoot* in *Fajr* and *Witr* prayers, and say *Allaahu akbar* at the end of the obligatory prayers from *Fajr* in the morning of the Day of Arafat until the *‘A<u>s</u>r* prayers on the last Days of Tashreek.[80]

This chain is very weak due mainly to ‘Amr ibn Shimr al-Ja‘fee al-Koofee about whom Ibn <u>H</u>ajar said in *Lisaan al-Meezaan* from Ya<u>h</u>yaa ibn Ma‘een: He is nothing. Al-Joorjaanee called him a deviated liar and Ibn <u>H</u>ibbaan labeled him a Shi’ite who cursed the Companions and narrated forgeries from reliable narrators. An-Nasaa’ee and ad-Daaraqu<u>t</u>nee both said his narrations were *matrook.* Also Jaabir ibn Yazeed al-Ja‘fee is also weak.

Terminology:

The *<u>h</u>adeeth matrook* is often described as “very weak” (*<u>d</u>a‘eef jiddan*).

Munkar (Rejected)

The label *munkar* is the passive participle derived from the verb **أَنْكَرَ** *Ankara* which means to reject. The *maw<u>d</u>oo‘* and *matrook* narrations were weak due to defects in *‘adaalah* (integrity). The *munkar* narration is weak due to defect in *<u>d</u>ab<u>t</u>* (accuracy). Technically, it refers to a weak *<u>h</u>adeeth* which contradicts an authentic *<u>h</u>adeeth.* This was the definition preferred by Ibn <u>H</u>ajar. The two most common

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[80] *Irwaa al-Ghaleel,* no. 654.

definitions by other scholars are:

1. A narration containing a transmitter known for committing excessive mistakes.
2. A narration containing a transmitter known for indecent conduct.

Al-Bayqoonee defined it poetically as follows:

وَمُنْكَرٌ الْفَرْدُ بِهِ وَاوٍ غَداً * تَعْدِيلُهُ لاَ يَحْمِلُ التَّفَرُّدَا

The *munkar* is only narrated by a single bad narrator * who cannot stand alone with the responsibility of narration

The Difference between *Munkar* and *Shaa<u>th</u>th*

Both categories involve contradiction of stronger narrations. However, in the case of *shaa<u>th</u>th* narrations it is a reliable authentic chain which a reliable narrator is in contradiction to another or other narrators who are stronger. While, in the case of *munkar* narrations, it is a weak transmitter in contradiction to reliable narrators.

The following are two examples of a *munkar* narration:

The first is found in *Sunan at-Tirmi<u>th</u>ee* in the chapter on the merits of 'Alee.

حَدَّثَنَا إِسْمَعِيلُ بْنُ مُوسَى حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الرُّومِيِّ حَدَّثَنَا شَرِيكٌ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ سُوَيْدِ بْنِ غَفَلَةَ عَنْ الصُّنَابِحِيِّ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا)). قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مُنْكَرٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ شَرِيكٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ الصُّنَابِحِيِّ وَلَا نَعْرِفُ هَذَا الْحَدِيثَ عَنْ وَاحِدٍ مِنْ الثِّقَاتِ عَنْ شَرِيكٍ وَفِي الْبَاب عَنْ ابْنِ عَبَّاسٍ

Ismaa'eel ibn Moosaa informed us [saying] that Mu<u>h</u>ammad ibn 'Umar ibn ar-Roomee informed us [saying] that Shareek informed us from Salamah ibn Kuhayl from Suwayd ibn Ghaflah from a<u>s</u>-<u>S</u>unaabi<u>h</u>ee from 'Alee that he quoted the Messenger of Allaah (ﷺ) as saying: "*I am the abode of wisdom and 'Alee is its door.*"[81] Aboo 'Eesaa said: This *<u>h</u>adeeth* is *ghareeb* (unusual) *munkar*. Some of them narrate it from Shareek and do not mention "from a<u>s</u>-<u>S</u>unaabi<u>h</u>ee" and we do not know of this *<u>h</u>adeeth* being narrated by a reliable narrator from Shareek.

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[81] *Sunan at-Tirmi<u>th</u>ee,* Kitaab: Manaaqib; Baab: Manaaqib 'Alee.

The second is found in *Sunan Ibn Maajah* in the chapter on foods.

حَدَّثَنَا أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ قَيْسٍ الْمَدَنِيُّ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((كُلُوا الْبَلَحَ بِالتَّمْرِ كُلُوا الْخَلَقَ بِالْجَدِيدِ فَإِنَّ الشَّيْطَانَ يَغْضَبُ وَيَقُولُ بَقِيَ ابْنُ آدَمَ حَتَّى أَكَلَ الْخَلَقَ بِالْجَدِيدِ))

Aboo Bish Bakr ibn Khalaf informed us [saying] that Ya<u>h</u>yaa ibn Mu<u>h</u>ammad ibn Qays al-Madanee informed us [saying] that Hishaam ibn ‘Urwah informed us from his father from ‘Aa’ishah that she quoted the Messenger of Allaah (ﷺ) as saying: "*Eat half ripe dates with dried dates. Eat the old with the new, for Satan gets angry and says: Adam's child has remained until he has eaten the old with the new.*"[82]

Ibn Ma‘een and others rated Aboo Zakariyyaa Ya<u>h</u>yaa ibn Mu<u>h</u>ammad as *<u>d</u>a‘eef.* On the other hand, Ibn ‘Adee stated that his narrations were authentic except in four cases, this being one of them. An-Nasaa’ee said: "This *<u>h</u>adeeth* is *munkar* because it is the only narration on eating half ripe dates with dried dates, and Aboo Zakariyyaa has no corroboration for it. Aboo Zakariyyaa is graded by *<u>h</u>adeeth* critics as *shaykh <u>s</u>aali<u>h</u>* (a good man) on the fifth and sixth level. Therefore, his narrations can only be considered after corroboration by other narrations." Imaam Muslim selected some of Aboo Zakariyyaa's narrations for his book on supporting narrations called *al-Mutaaba‘aat.*

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[82] *Sunan Ibn-i-Majah,* Kitaab al-A<u>t</u>’imah; Baab: Akl al Balah ma at-tamr

FIVE: Conflict

In vast number of narrations of saying actions and approvals of the Prophet (ﷺ), some apparent contradictions do occur. The first scholar to specifically address this topic in writing was Imaam ash-Shaafi'ee in his text, *Ikhtilaaf al-Hadeeth.* Ibn Qutaybah also wrote on the topic in his classic, *Ta'weel Mukhtalaf al-Hadeeth* and so did Aboo Ja'far at-Tahaawee in his work called, *Mushkil al-Aathaar,* in which he attempted to resolve the apparent contradictions in many well-known narrations.

This field of knowledge is regarded as being among the most significant areas of the science of *hadeeth.* All scholars are obliged to acquire it. Those who became skilled in its application combined the disciplines of both *hadeeth* and *fiqh* and were firmly grounded in *Usool al-Fiqh.*

Before attempting to resolve apparent conflict, it must be established that all the texts involved are, in fact, authentic. The authentic text would naturally take precedence over any inauthentic text. It would also have to be confirmed that neither of the texts are *shaathth,* as the confirmed authentic text would be given precedence over the exceptional texts.

1. *Jam'* (Harmonization)

The general rule for harmonizing and reconciling (*jam'*) contradicting texts is to try to utilize both *hadeethic* texts rather than nullify one. This is done by treating one as a general text (*'aamm*) and the other as a specific text (*khaas*). For example, the *hadeeths* which prohibit prayers after *Salaatul-Fajr* until sunrise and after *Salaatul-'Asr* until sunset[1] appear to contradict the Prophet's authentically recorded practice of praying missed *sunnah* prayers of *Salaatuz-Zuhr* after *Salaatul-'Asr*[2] as well as his permitting one of his companions to pray the missed

[1] Aboo Sa'eed al-Khudree quoted Allaah's Messenger (ﷺ) as saying: "*No prayer is valid after the 'Asr prayer until the sun sets and no prayer is valid after the dawn prayer until the sun rises.*" (*Sahih Muslim,* vol. 2, p. 395, no. 1805)

[2] Umm Salamah said: I heard the Messenger of Allaah (ﷺ) prohibiting them [two units after the afternoon prayer], but later on I saw him praying them. When he prayed them, he had offered the afternoon prayer. He then came to me while a number of women from the Haraam clan of the Ansaar were sitting with me. He prayed these two units of prayer. I sent a slave-girl to him and told her: Stand beside him and tell him that Umm Salamah has asked: Messenger of Allaah, I heard you prohibiting these two units of prayer [after the afternoon prayer] but I see you praying them yourself. If he makes a sign with his hand, step backward from him. The slave-girl did so. He made a sign with his hand, so she turned away from him. When he finished his prayer, he said:

sunnah prayer of Fajr after the Fard.[3] The first set of *h̲adeeths* are taken as a general prohibition of unspecified voluntary prayers, while the second set are taken as specified voluntary prayers which may be done at the prohibited times.

If there is a contradiction between the Prophet's statement and his actions, the general principle is to give preference to his statement over his action because his act may have been specific to himself. For example, the Prophet (ﷺ) forbade his followers from twenty-four hour fasts (*wis̲aal*)[4] but was recorded to have done so himself. He told his followers who had more than four wives to choose four and divorce the remainder[5] while he, himself, was married to nine wives at the same time.[6] Sometimes his actions clarified the permissibility of certain acts. For example, 'Aa'ishah related that the Prophet (ﷺ) never urinated standing.[7] However, another Companion, H̲ut̲h̲ayfah, reported that while on a journey with the Prophet (ﷺ), he observed him go to a village's dump and urinate standing.[8] Or it may indicate that his statement regarding the prohibition of an act was meant to indicate great dislike and not absolute prohibition. As in the case of his prohibiting drinking standing[9] only to openly drink *Zamzam* standing during his

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"*O daughter of Aboo Umayyah, you asked about the praying of two units of prayer after the afternoon prayer. In fact, some people from the 'Abul-Qays clan had come to me with the news that their people had embraced Islaam. They hindered me from praying the two units after the noon prayer. It is those two units.*" (*Sunan Abu Dawud,* vol. 1, p. 334-5, no. 1268 and authenticated in *S̲ah̲eeh̲ Sunan Abee Daawood,*)

[3] Qays ibn 'Amr said: Allaah's Messenger (ﷺ) saw a person praying after the congregational prayer at dawn was over, so he told him: "*There are only two units of Dawn Prayer.*" The man replied: I did not pray the two units before the Dawn Prayer, so I offered them now. The Messenger of Allaah (ﷺ) remained silent. (*Sunan Abu Dawud,* vol. 1, p. 333, no. 1262 and authenticated in *S̲ah̲eeh̲ Sunan Abee Daawood,*)

[4] *Sahih Al-Bukhaaree,* vol. 3, p. 80, no. 145 and *Sahih Muslim,* vol. 2, p. 535, no. 2528.

[5] The Prophet (ﷺ) told Gheelaan ath-Thaqafee who accepted Islaam and had ten wives, "*Retain four and divorce the rest.*" (*al-Muwat̲t̲a,* Book 29, no. 29)

[6] Anas said: "The Prophet (ﷺ) used to have nine wives at one time. Whenever he divided his time among them, he would not return to the first until nine days had passed. And, all the wives used to gather each night in the house which he was going to." (*Sahih Muslim,* vol. 2, p. 747, no. 3450)

[7] 'Aa'ishah said: "Do not believe anyone who tells you that Allaah's Messenger urinated standing. He only urinated sitting." (*Sunan Ibn-i-Majah, Sunan an-Nasaa'i,* and authenticated in *S̲ah̲eeh̲ Sunan at-Tirmit̲h̲ee,* vol. 1, p. 6, no. 11 [old ed.])

[8] *Sunan Abu Dawud,* vol. 1, p. 6, no. 22, *Sunan Ibn-i-Majah,* and authenticated in *S̲ah̲eeh̲ Sunan at-Tirmit̲h̲ee,* vol. 1, p. 6, no. 23 [old ed.])

[9] Aboo Hurayrah quoted Allaah's Messenger (ﷺ) as saying: "*None of you should drink while standing. If anyone forgets, he should vomit.*" (*Sahih Muslim,* vol. 3, p. 1117, no. 5022)

farewell Hajj as well as on other occasions.[10]

2. *Tarjeeh* (Preference)

If harmonization is not possible, then preference (*tarjeeh*) is given to one text over the other. Preference may be based on inequality of *isnaad* or inequality of content (*matn*). As regards the chain of narrators, those agreed upon by al-Bukhaaree and Muslim are given precedence over *saheeh hadeeths* found in the other books. The *Saheeh hadeeths*, in general, are given preference over the *Hasan hadeeths.* With respect to the content, the literal is preferred to the metaphorical, and the clear (*sareeh*) is given preference over the implicit (*kinaayah*). Affirmative evidence takes priority over the negative. Prohibition takes precedence over permissibility.[11] For example, the Prophet (ﷺ) forbade fasting on Saturdays except in Ramadaan[12] and he recommended fasting on the days of 'Arafah[13] and 'Aashooraa.[14] Based on this principle, if either day falls on a Saturday, one should not fast based on the obvious meaning.[15]

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3. *Naskh* (Abrogation)

If neither of the above methods of harmonizing and preferring are possible, the only other recourse is that of abrogation (*naskh*). *Naskh* literally means removal

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[10] 'Alee ibn Abee Taalib prayed the noon prayer and then sat down in the wide courtyard of the Masjid of Kufah in order to deal with the affairs of the people until *'Asr* prayer. Water was then brought to him and he drank some of it and made *wudoo* with the remainder. He then stood up and drank the remaining water while standing and said: "Some people dislike to drink water standing, but the Prophet (ﷺ) did as I have just done." (*Sahih Al-Bukhari,* vol. 7, p. 358, no. 520)

[11] *Principles of Islamic Jurisprudence,* pp. 360-3.

[12] As-Sammaa' bint Busr as-Sulamee quoted the Prophet (ﷺ) as saying: "*Don't fast on Saturdays except what has been made obligatory on you. And if one you can only find a grape skin or a piece of from a tree, he should chew on it.*" (*Sunan Abu Dawud,* vol. 2, p. 665, no. 2415 and authenticated in *al-Irwaa,* no. 960)

[13] He was asked about fasting on the day of 'Arafah and he replied: "*It expiates the sins of the past year and the coming year.*" He was then asked about fasting on the day of 'Aashooraa, and he responded: "*It expiates the sins of the past year.*" (*Sahih Muslim,* vol. 2, p. 568, no. 2603)

[14] *Sahih Al-Bukhaaree,* vol. 3, p. 123, no. 219-220 and *Sahih Muslim,* vol. 2, p. 550-1, no. 2518.

[15] Most scholars considered fasting on Saturdays permissible based on the following hadeeth collected by Ibn Khuzaimah. Umm Salamah related that Allaah's Messenger (ﷺ) used to fast on Saturdays and Sundays more than on any other days, and he used to say, ***"They are festive days for the polytheists, and I want to act contrary to them."*** Authenticated in *Saheeh Ibn Khuzaymah* , vol. 3, p. 318, no. 2167**.**

or transfer (that is why in Arabic a copyist is called *Naasikh*). As a technical term in *hadeeth* science and *Fiqh,* it means Allaah's abrogation of an earlier law by a later one. Abrogation may occur in Qur'aanic verses and between the Qur'aan and *hadeeth.* The abrogation of *hadeeths* is considered as a final means of resolving apparent contradictions in *hadeeth* texts.

The Methods of Recognition

1. Abrogation can sometimes be recognised by a clear statement of the Prophet (ﷺ) to that effect. An example of this can be found in Buraydah's *hadeeth* collected by Muslim that the Prophet (ﷺ) said, "*I used to forbid from visiting graves but now you should visit them as surely they are reminders of the next life.*"[16]

2. Sometimes it may appear as an *Athar* (statement of a *Sahaabee*). For example, Jaabir ibn 'Abdillaah said, "*The latter of the two commands of Allaah's Messenger was to not do* wudoo *from* (*eating*) *things touched by fire* (*i.e. cooked things*)." Collected by at-Tirmithee, Aboo Daawood, an-Nasaa'ee and Ibn Maajah.[17]

3. Occasionally the date of the incidents may point out the abrogation of a law. For example in Shidaad ibn Anees' *hadeeth* from the Prophet (ﷺ) that he said, "*The cupper*[18] *and the cupped have broken fast.*" Collected by Aboo Daawood[19] is abrogated by Ibn 'Abbaas' *hadeeth* in which the Prophet (ﷺ) was cupped while fasting in a state of *Ihraam.*[20] In some of the narrations of Shidaad's *hadeeth* it is mentioned that it was at the time of the conquest of Makkah, i.e. 8 A.H. (630 CE). While in Ibn 'Abbaas' narration it was mentioned that he accompanied the Prophet (ﷺ) during the Farewell Pilgrimage, i.e. 10AH (632 CE).

4. The *Ijmaa'* of the *Sahaabah* can also indicate abrogation. Not that they abrogated it but that it was known amongst them that the Prophet (ﷺ) had abrogated it. An example can be seen in the case of the *hadeeth* in which the Prophet (ﷺ) said, "*Whoever takes intoxicants whip him* (*each time he is*

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[16] *Sahih Muslim,* vol. 2, p. 463, no. 2131.

[17] *Sunan Abu Dawud,* vol. 1, pp. 46-7, no. 192 and authenticated in *Saheeh Sunan Abee Daawood,* vol. 1, p. 39, no. 177 [old edn.].

[18] Cupping is a practice of drawing blood to the surface of the skin by making an incision and creating a vacuum at the point. It is done for medicinal purposes.

[19] *Sunan Abu Dawud,* vol. 2, p. 650, no. 2363 and authenticated in *Saheeh Sunan Abee Daawood,* vol. 2, p. 451, no. 2075 [old edn.].

[20] *Saheeh Al-Bukhaaree,* vol. 3, p. 91, no. 159.

caught) *but on the fourth occasion execute him*."[21] The *Sahaabah* came to a consensus of opinion that the intoxicated would not be executed.

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21 *Sunan Abu Dawud*, vol. 3, pp. 1252-3, no. 4467-7 and authenticated in *Saheeh Sunan Abee Daawood*, vol. 3, p. 848, no. 3763-4 [old edn.].

SIX: Criticism

By *hadeeth* criticism is meant the Science of Validation of *Hadeeth* (*'Ilm al-Jarh wa at-Ta'deel*), whereby *hadeeths* are ruled to be reliable or invalid based on certain criteria. The effort to distinguish between narrations from the Prophet (ﷺ), was rooted in his warning, "*If anyone tells a lie about me intentionally, let him be sure of his place in the hell fire.*"[1] This process began during the lifetime of the Prophet (ﷺ) himself. However, at this stage, it meant no more than going to the Prophet (ﷺ) and verifying something he was reported to have said. Dimaam ibn Tha'labah came to the Prophet (ﷺ) on one occasion and asked, "Muhammad, your messenger came to us and told us so and so." The Prophet (ﷺ) replied, "*He told you the truth.*"[2]

A similar form of investigation or verification was reported to have been carried out by 'Alee,[3] Ubayy ibn Ka'b,[4] 'Abdullaah ibn 'Amr,[5] 'Umar,[6] Zaynab wife of Ibn Mas'ood[7] and others. Although the process of asking the Prophet (ﷺ) ceased with his death, the first Caliph, Aboo Bakr, 'Umar and 'Alee as well as other companions like 'Aa'ishah and Ibn 'Umar continued these efforts of *hadeeth* criticism. With the turmoil which came at the end of Caliph 'Uthmaan's reign and throughout the rule of Caliph 'Alee, scholars among the students of the Companions became very strict in the transmission of *hadeeths.* Scholars among the students of the Companions continued the *hadeeth* criticism efforts, like Sa'eed ibn al-Musayyab (d. 93 AH); Saalim ibn 'Abdillaah ibn 'Umar (d. 106AH); 'Alee ibn Husayn ibn 'Alee (d. 93AH); and 'Urwah ibn az-Zubayr (d. 94AH). Among their students in the second century after the Hijrah, three scholars stood out in the region of Madeenah, az-Zuhree (d. 124AH), Yahyaa ibn Sa'eed and Hishaam ibn 'Urwah. During the periods of the second and third centuries, scholars became noted for their extensive travels in the search for

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1 *Saheeh Al Bukhaaree,* 'ilm, 38.

2 *Saheeh Muslim,* Iman, 10 and *Saheeh Al Bukhaaree,* 'ilm 6.

3 *Sunan an-Nasaa'e,* vol. V. III

4 *Musnad Ahmad,* v. 143.

5 *Saheeh Al Bukhaaree,* magazi, 25

6 *Muslim,* musafirin, 1

7 *Saheeh Al Bukhaaree,* zakat, 44

hadeeth narrations. So much so that the Baghdadi scholar, Yahyaa ibn Ma‘een (d. 233AH), said, “There are four kinds of people who never became mature during their life; among them is he who writes down *hadeeths* in his own town and never makes a journey for this purpose.”[8]

The basic method of criticism employed by *hadeeth* scholars was according to Ibn al-Mubaarak’s (118-181 AH) statement, “To find an authentic statement, one needs to compare the words of scholars with each other.”[9] This was the method employed by scholars from the very early times. By gathering all the related *hadeeths*, comparing them carefully with each other, the scholars were able to judge the accuracy of their teachers. The method of comparison was practiced in a number of different ways. The following are the four main ways:

1. Comparison between the *hadeeths* of different students of the same scholar.
2. Comparison between the statements of the same scholar at different times in his life.
3. Comparison between oral transmission of the scholar and written texts.
4. Comparison between a narrated *hadeeth* and its related Qur’aanic texts.

1. Comparison between Different Students

This method can be demonstrated by the case of the third century scholar, Ibn Ma‘een (d. 233AH) who went to Moosaa ibn Ismaa‘eel in Basrah, a student of the great scholar Hammaad ibn Salamah, and asked him to read the books of Hammaad to him. When Moosaa asked if he had read the books to any other students of Hammaad, Ibn Ma‘een replied that he had read them to seventeen other students. Moosaa asked him what the purpose was of all these different readings, to which Ibn Ma’een replied, “Hammaad ibn Salamah committed mistakes and his students added some more mistakes to his. So I want to distinguish between the mistakes of Hammaad and those of his students. If I find all of Hammaad’s students committing the same mistake, then the source is Hammaad. If I find the majority saying one thing and a single student

[8] *Studies in Early Hadith Literature,* p. 50.

[9] *Jaami‘* by al-Khateeb, 5a. quoted in *Studies in Early Hadith Literature,* p. 52.

contradicting them, the mistake was that of the student."[10]

Ibn Ma'een was not only able to distinguish between the mistakes of the teacher and his students, but he was also able to grade the students according to their relative levels of accuracy. Ibn Ma'een was not the first to use this method. It existed from the time of Caliph Aboo Bakr. For example, when a grandmother came to him asking about her share of the inheritance of her grandson, he replied, "I have not found a share for you in Allaah's Book and I don't know that the Prophet (ﷺ) fixed a share for such a case." When he asked the other companions about it, al-Mugheerah said that the Prophet (ﷺ) gave the grandmother a sixth. Aboo Bakr then asked if anyone could confirm his statement and Muhammad ibn Maslamah al-Ansaaree stood up and repeated al-Mugheerah's statement. Caliph Aboo Bakr then gave her one sixth.[11]

On one occasion Aboo Moosaa al-Ash'aree went to visit 'Umar and called out greetings to him three times. When he did not hear any response, he left. 'Umar then called him and asked him what prevented him from entering the house. He replied that he heard the Prophet (ﷺ) say, "*When anyone of you asks permission to enter three times and it isn't granted, he should go away.*" 'Umar then demanded that he prove that this statement was correct otherwise he would punish him. So Aboo Moosaa brought a witness who confirmed it. 'Umar then informed him that he did not doubt the authenticity of his report but was only concerned that people be very careful in what they transmit from the Prophet (ﷺ).[12]

When 'Abdullaah ibn 'Umar questioned Aboo Hurayrah's narration of the Prophet, "*Whoever attends the funeral until the funeral prayer receives one* qiraat *of reward, but whoever attends the funeral until the burial receives two* qiraats," he took him by the hand to 'Aa'ishah who confirmed the accuracy of his narration.[13]

This method was continued by the students of the companions like Ibn Abee

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[10] *Al-Majrooheen,* by Ibn Hibbaan, 11a.

[11] *Al-Madkhal,* by al-Haakim, 46.

[12] *Saheeh Al Bukhaaree,* buyu' 9, *Saheeh Muslim,* adab 36.

[13] *Musnad Ahmad,* ii. 387. *Sahih Muslim,* vol. 2, p. no. 2067.

Mulaykah,[14] az-Zuhree[15] and Shu‘bah, etc.

An Example of this method used by Muslim ibn al-Hajjaaj, student of al-Bukhaaree

It is reported that Ibn ‘Abbaas spent a night in the apartment of his aunt Maymoonah, wife of the Prophet (ﷺ). During the night, the Prophet (ﷺ) got up, made *wudoo* and began to pray. Ibn ‘Abbaas did the same and stood on the Prophet’s left side. The Prophet (ﷺ) shifted him from his left to his right side. The *hadeeth* scholar, Yazeed ibn Abee Zinaad, narrated this incident from Kurayb, from Ibn ‘Abbaas, stating that Ibn ‘Abbaas stood on the right side of the Prophet (ﷺ) and he shifted him to his left.

Imaam Muslim gathered all of the narrations of Yazeed’s colleagues who studied under Kurayb with him and found that they unanimously agreed that Ibn ‘Abbaas first stood on the left of the Prophet (ﷺ) and was shifted to his right. Then he gathered all the narrations of Kurayb’s colleagues who studied under Ibn ‘Abbaas and found that they also unanimously agreed that Ibn ‘Abbaas first stood on the left and was shifted to the Prophet’s right. This was sufficient to prove Yazeed’s mistake, however Imaam Muslim did not stop there. He further gathered all the narrations of other companions who prayed alone with the Prophet (ﷺ) showing that they too prayed on his right side. Consequently, he not only proved Yazeed’s mistake but also confirmed that the correct method to stand on the right.[16]

2. Comparison between a Scholar’s Statements

On one occasion ‘Aa’ishah asked her nephew, ‘Urwah, to collect some *hadeeths* from ‘Abdullaah ibn ‘Amr since he had learned a lot from the Prophet (ﷺ). When ‘Urwah returned and related what he had heard from ‘Abdullaah, ‘Aa’ishah had doubts about a *hadeeth* describing how knowledge would be taken away from the earth. A year or so later, she requested ‘Urwah to go back to ‘Abdullaah and

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[14] *Al-‘Ilal,* by Ahmad ibn Hanbal, 1, 396.

[15] *Saheeh Al Bukhaaree,* shahadat, 2.

[16] *Tamyeez,* by Muslim, pp. 136-8.

collect some more *hadeeths* and to ask him, in particular, about the *hadeeth* concerning the removal of knowledge from the earth. When he returned, he narrated the *hadeeths* including the one on the removal of knowledge. 'Aa'ishah then said, "I believe he must be correct, because he has neither added anything to it nor deleted anything from it."[17]

3. Comparison Between Memory and Texts

On one occasion when Muhammad ibn Muslim and al-Fadl ibn 'Abbaad were studying *hadeeths* with Aboo Zur'ah, Muhammad and al-Fadl disagreed on the wording of a particular *hadeeth* so they asked Aboo Zur'ah to judge between them. He referred to his books and found the *hadeeth* in question and confirmed that Muhammad was mistaken.

On another occasion, 'Abdur-Rahmaan ibn 'Umar narrated a *hadeeth* from Aboo Hurayrah concerning the delayal of *Zuhr* prayer in summer. Aboo Zur'ah stated that it was incorrect. When 'Abdur-Rahmaan returned to his hometown and checked his books, he found that he was in error. He then wrote to Aboo Zur'ah, acknowledging his mistake, and asked him to inform his colleagues and students of his mistake, as shame is much better than the hellfire.[18]

4. Comparison Between *Hadeeth* and Qur'aan

'Umar ibn al-Khattaab used this method in rejecting Faatimah bint Qays' claim concerning maintenance for divorced women. Faatimah reported that Aboo 'Amr ibn Hafs divorced her irrevocably when he was away from home and he sent his representative to her with some barley. She was displeased with his offer and when he told her that she had no claim on him, she went to the Messenger of Allaah (ﷺ) and complained. He replied, "*There is no maintenance due to you from him.*" He then instructed her to spend the *'iddah* in Umm Shurayk's house…[19] When ash-Sha'bee narrated Faatimah's *hadeeth* in the Grand Mosque, al-Aswad ibn Yazeed, who was sitting nearby, picked up some pebbles and threw

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[17] *Saheeh Muslim,* ilm, 14.

[18] *Al-Jarh wa at-Ta'deel,* introduction p. 336.

[19] *Saheeh Muslim,* vol. 2, pp. 769-770, no. 3512.

them in ash-Sha'bee's direction saying, "Woe be to you. How can you narrate that when 'Umar said, "We cannot abandon the Book of Allaah and the *Sunnah* of the Messenger (ﷺ) for the words of a single woman. We don't know whether she remembered or forgot. There is maintenance and lodging for [the irrevocably divorced woman.] Allaah, the Exalted and Majestic, said, **"Do not expel them from their houses, nor should they themselves leave, unless they have committed clear indecency."** (*Soorah at-Talaaq*, 65: 1)[20]

This method was also applied by 'Aa'ishah in several cases.

Rational Criticism of *Hadeeth*

The previously mentioned methods of comparison all involve rational thinking. Reasoning was used by the *hadeeth* scholars in criticizing both the texts and chains of narrators of *hadeeths*. It cannot be said that authentication was without rational analysis. However, rational criticism does have its limits as 'Alee ibn Abee Taalib had said, "If the religion were based purely on [human] logic and reason, the bottom of the sock has more right to be wipe than the top. However, I saw the Messenger of Allaah wipe the bottom [and not the top]."[21] The criticisms of Modernist Muslims tend to be based on rational arguments. For example, the *hadeeth* concerning the leadership of women is criticized based on the perceived inherent equality of men and women. Similarly, Dr. Maurice Bucaille, in the end of his excellent work, *The Qur'an the Bible and Modern Science*, argues that the *hadeeth* of the fly must be false because modern science only know of disease coming from flies. Were the same arguments used concerning the prohibition of sleeping on the stomach due to medical arguments prior to the seventies, they would have all been proven wrong by medical knowledge of the past two decades.

Era Classification of Narrators

Scholars of *hadeeth*, in the early stages of the development of the hadeeth sciences, classified the narrators and collectors of hadeeths into various

[20] *Saheeh Muslim*, vol. 2, p. 772, no. 3524.

[21] *Sunan Abu Dawud*, vol. 1, p. 40, no. 162, and authenticated in *Saheeh Sunan Abee Daawood*, vol. 1, p. 33, no. 147.

categories. One of these categories is the "era" category that is based on the period in which the narrators and collectors lived, as well as the degree to which they were in touch with the renowned scholars of their time. The purpose of this classification was to facilitate research into the continuity of the chain of narrators. The following is a list of the levels of narration as compiled by the eminent *muhaddith*, Ibn Hajar al-'Asqlaanee, in his work entitled *Taqreeb at-Tahdheeb.*

LEVEL	**NARRATORS**	**DESCRIPTION**
1st	The Sahaabah	e.g. Aboo Hurayrah
2nd	Major Taabe'oon	e.g. Sa'eed ibn al-Musayyab
3rd	Medial Taabe'oon	like al-Hasan al-Basree and Ibn Seereen.
4th	Lower Median Taabe'oon	Their narrations of *hadeeth* were mostly from Major Taabe'oon and not the *Sahaabah* e.g. az-Zuhree and Qataadah.
5th	Minor Taabe'oon	Those who met only one or two of the *Sahaabah* but were not recorded as having narrated anything from them. E.g. al-Aa'mash and Aboo Haneefah
6th	Contemporaries of the Minor Taabe'oon who were not known to have met any of the *Sahaabah*. E.g. Ibn Jurayj	
7th	Major Taabe'ut-Taabe'een	Students of the Taabe'oon. e.g. ath-Thawree and Maalik
8th	Medial Taabe'ut-Taabe'een	e.g. Ibn 'Uyaynah and Ibn 'Ulayyah
9th	Minor Taabe'ut-Taabe'een	e.g. ash-Shaafa'ee and 'Abdur-Razzaaq
10th	Major narrators from the Taabe'ut-Taabe'een	Those who never even met any of the Taabe'oon e.g. Ahmad Ibn Hambal
11th	Medial narrators from the Taabe'ut-Taabe'een	e.g. al-Bukhaaree
12th	Minor narrators from the Taabe'ut-Taabe'een	e.g. at-Tirmithee

Reliability Classification of Narrators

Another of the categories into which scholars of *hadeeth* classified the narrators and collectors of *hadeeth*s is that of the 'reliability' category. This category was

based on the relative reliability of the narrators with respect to their retentive powers, their moral character, their political affiliations, their fame or lack of it and their philosophical leanings.

In this category the narrators are placed in classes of descending order and certain terms are used to indicate those who belong to the class.

CLASS	**DESCRIPTION**	**TERMINOLOGY**
1st	The Companions of the Prophet (ﷺ)	*Sahaabee,* *Sahaabeeyyah;* *Lahu Suhbah*
2nd	Highly praised narrators due to their impeccable memories	*Thiqah thiqah; Thiqah haafiz;* or *Awthaq an-Naas*
3rd	Generally reliable narrators:	*Thiqah; Mutqin; Thabt* or *'Adl*
4th	Truthful narrators whose reliability is slightly tainted because of occasional mistakes	*Sadooq; Laa bas bih* or *Laysa bihi bas*
5th	Truthful narrators known to make mistakes due to poor memories, senility, misinterpretations or the like. Also included in this group are those accused of any of the following forms of Bid'ah *Tashayyu', Qadr, Nasb, Irjaa* or *Tajahhum.*	*Sadooq yukhti; Yahim; Sayyi al-Hifz; Lahu awhaam* or *Taghayyara bi aakhirah*
6th	A narrator of only a few *hadeeth*s whose rejected *hadeeth*s are not due to defects found in him. His *hadeeth*s should be checked out	*Maqbool / Maqboolah*
7th	One from whom more than one narrator has reported *hadeeth*s but he has not been classified as *Thiqah.*	*Mastoor* or *Majhool al-haal*
8th	A narrator who has been criticized of being unreliable	*Da'eef*
9th	A narrator from whom only one other narrator has reported *hadeeth*s and he or she is not considered *Thiqah.*	*Majool*
10th	An unreliable narrator in the opinion of all	*Matrook; Saaqit; Matrooq al-hadeeth* or *Waahin al-hadeeth*
11th	One accused of lies	*Uttuhima bil-kathib*
12th	One who is classified as a liar or fabricator	*Kaththaab* or *Waddaa'*

A *H̲ADEETH* RESEARCH EXAMPLE

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زِيَادٍ الْقَدَّاحِ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْمُ اللَّهِ الْأَعْظَمُ فِي هَاتَيْنِ الْآيَتَيْنِ وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ وَفَاتِحَةِ آلِ عِمْرَانَ الم اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

> ‘Alee ibn Khashram reported that ‘Eesaa ibn Yoonus reported from ‘Ubaydullaah ibn Abee Ziyaad al-Qaddaah̲ from Shahr ibn Hawshab from Asmaa bint Yazeed that the Prophet (ﷺ) said, “*Allaah’s greatest name is in these two verses*: **“And your God (Elaah) is one God, there is no God beside Him, the Most Merciful (Rah̲maan), the Ever-Merciful (Rah̲eem),”** *and the beginning of Aal Imraan:* **“*Alif, Laam, Meem*; Allaah, besides him there is no God; He is the Ever-Living (Hayy), the Self-Subsisting (Qayyoom).”**

Collected by at-Tirmit̲h̲ee who classified it as *H̲asan S̲ah̲eeh̲* (vol. 5, p. 179, no. 3543); Ibn Maajah and Ah̲mad.

H̲ADEETH RESEARCH METHODOLOGY

Step One: List the narrators of the *h̲adeeth* and write down the key points from their biographies as found in *Taqreeb at Tah’t̲h̲eeb.*

Step Two: If any narrator is classified as being *d̲a‘eef* by any of the terms used in class: 7-12, the *h̲adeeth* is automatically classified “Da’eef” and is rejected.

Step Three: The years in which they died should next be compared to make sure that they all could have me each other. If no two narrators could have met each other, the sanad is classified as “Munqati’” and the *h̲adeeth* itself is judged *d̲a‘eef* and rejected.

Step Four: The eras of the narrators should next be compared in order to determine whether they all could have narrated from whom they claim to be narrating from. If any narrator is found to be of an era that could not possibly narrate from whom he claims to be narrating and is himself classified from the 5th or 6th class of narrators, the *hadeeth* is then considered *da'eef* and rejected. If the narrator is from the 4th class or above, a further check should be made to see if this was an exception, and if not, it is then classified *mursal* and put aside as possible support for other questionable narrations.

Step Five: If the chain of narrators appears to be continuous and any of the narrators are from classes 4 to 6, the *hadeeth* is then classified as *hasan* and can be used as proof to establish a point of Islaamic law which must be recognized as a valid part of Sharee'ah.

Step Six: If the chains of narrators are all from classes: 1 to 3, the *hadeeth* is then classified as *saheeh* and is given precedence over any *hadeeth hasan* which contradicts it.

Step Seven: Check for other narrations of the *hadeeth* and research its chain as a possible support to elevate the *hadeeth* from *da'eef* to *hasan li ghayrih* or from *hasan li thaatih* to *saheeh li thaatih*

See Appendix I for the pages from *Taqreeb at-Tah'theeb* relevant to this *hadeeth.*

SEVEN: *Grading*

Hadeeths were graded according to the numbers of narrators on each level of the *isnaad* into two main groups: *mutawaatir* (مُتَوَاتِر) and *aahaad* (آحَاد).

1. *Mutawaatir* (Continuously Recurrent)

It is the report of a large number[1] of narrators whose agreement on a lie is inconceivable on all levels of the *isnaad* from the beginning until the end.[2] According to the majority of scholars, the authority of the *mutawaatir hadeeth* is equivalent to that of the Qur'aan. It creates certainty (*yaqeen*) and the knowledge it produces is equivalent to knowledge acquired through sense perception.[3] The *mutawaatir* may be further subdivided into two other groups: *mutawaatir bil-lafz* (recurrent wording) and *mutawaatir bil-ma'naa* (recurrent meaning)

a) *Mutawaatir bil-Lafz* (مُتَوَاتِر بِاللَّفْظ)

All narrations must have identical wording. This type of *mutawaatir hadeeth* is extremely rare. There is a disagreement among scholars as to the exact number of verbally recurrent *hadeeths.* It is generally suggested that it does not exceed ten. An example of such a *hadeeth* can be found in the following narration from the Prophet (ﷺ):

((مَنْ كَذَّبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مِقْعَدَهُ مِنَ النَّارِ))

"*Whoever lies about me deliberately should take his seat in the hellfire.*"[4]

This *hadeeth* is narrated by over seventy Companions in the same wording and likewise those after them.

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[1] There was a difference of opinion with regard to the minimum number of narrators required. The preferred view is ten (*Tadreeb ar-Raawee,* vol. 2, p. 177).

[2] *Studies in Hadith Methodology,* p. 43.

[3] *Principles of Islamic Jurisprudence,* p. 70.

[4] Reported by az-Zubayr ibn 'Awwaam. *Sahih Al-Bukhaaree,* vol. 1, p. 84, no. 109 and *Sunan Abu Dawud,* vol. 3, p. 1036, no. 3643.

b) *Mutawaatir bil-ma'naa* (مُتَوَاتِر بِالْمَعْنَى)

The conceptual *mutawaatir* wherein a large number of *hadeeth* transmitters concur in the meaning but differ in wording or in form is quite frequent. For example, the rituals of formal prayer, Hajj, fasting, quantities of zakaah, *qisaas* rules, etc. were witnessed by a large number of companions and were transmitted by multitudes down through the ages.

Some scholars have made compilations of the *mutawaatir hadeeths*. The most famous of them is *al-Azhar al-Mutanaathirah* by as-Suyootee.

2. *Aahaad* (Solitary)

Also known as the *khabar al-waahid* (the narration of an individual) is a *hadeeth* in which the numbers of narrators at any level of the *isnaad* do not reach anywhere near the minimum number for *mutawaatir hadeeths*. Most scholars hold that it is a *hadeeth* that does not impart positive knowledge (*yaqeen*) on its own unless it is supported by extraneous or circumstantial evidence. Other scholars held that it constitutes knowledge, which is derived from thorough study and systematic deduction, as opposed to knowledge based on unequivocal proof provided by *mutawaatir* narration. According to Imaam Ahmad ibn Hanbal and others, *aahaad* can engender positive knowledge (*yaqeen*).[5] Some scholars have rejected it on the basis of an analogy they drew with a provision of the law of evidence, namely that the testimony of one witness falls short of legal proof. The majority of jurists, however, agree that *aahaad* may establish a rule of law provided that it is related by a reliable narrator and the contents of the report are not repugnant to reason.[6] Many scholars have held that *aahaad* produces speculative knowledge (*zann*) acting upon which is only preferable. In the event where other supportive evidence can be found in its favor or when there is nothing to oppose its contents, then acting upon *aahaad* is obligatory.[7] However, according to the majority of the scholars of the four schools of law, acting upon *aahaad* is obligatory even if *aahaad* fails to create positive knowledge. Thus, in

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[5] *Al-Irshaad*, pp. 48-9, by Shawkaanee.

[6] Aamidee, *Ihkaam*, 1, 161.

[7] Shawkaanee, *Irshaad*, p. 47; Aboo Zahrah, *Usool*, p. 85.

practical legal matters, a preferable conjecture is sufficient as a basis of obligation.'[8]

Ahaad as Evidence in *'Aqeedah*

Regarding the use of *hadeeth* as evidence, the Egyptian Jurist, Aboo Zahrah, claimed that according to the majority of scholars the *aahaad* should not be relied upon as the basis of belief (*'aqeedah*).[9] However, the texts of the Qur'aan and the Sunnah, the way of the Companions and the sayings of scholars are all clear evidence to the necessity of accepting *hadeeth aahaad* in all matters of religion, whether laws or *'aqeedah*. To differentiate between them is an innovation (*bid'ah*) unknown among the *Salaf*. This is why Ibn al-Qayyim said: "This differentiation is false, according to the consensus of the *Ummah* (the Muslim nation). This *Ummah* used to accept, and still does, these *hadeeths* in matters of the unseen (matters of *'Aqeedah*), the same way it accepts them in matters of laws and actions. The reason being that even legal matters contain reports about Allaah commanding such and such, and prescribed it as a necessity of the religion. His laws and religion are a reflection of His Names and Attributes. The Companions, the Successors, their followers and followers of *hadeeth* and Sunnah, all accepted these reports in matters of the Divine Attributes, predestination, the Names (of Allaah) and in laws. It has never been reported from any of them, that they accepted [*hadeeth aahaad*] only in matters of laws and not in matters of Allaah, His Names or His Attributes. Therefore, where are the *Salaf* of those who differentiate between these two [*'Aqeedah* and Laws]? Yes, indeed. Their *Salaf* are some of *Ahlul-Kalaam*[10] of later generations. These people had no interest in what Allaah, His Messenger and the Companions have said. They hinder people's hearts from following the guidance of the Qur'aan, the Sunnah and the sayings of the Companions regarding such matters. Instead, they refer to the sayings of *Ahlu1-Kalaam* and the principles of those who seek to complicate matters... They

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[8] Badraan, *Usool,* p. 91; Khudaree, *Usool,* p. 227.

[9] Aboo Zahrah, *Usool,* p. 85. "As for the *aahaad* pertaining to subsidiary matters which are not essential to dogma such as the torture of the grave, intercession, etc., these must be accepted and believed. Anyone who denies them is a sinner but not a disbeliever, as he denies something which is not decisively proven." (Kamali, p. 85)

[10] Scholastic theologians and philosophers.

have even claimed *Ijmaa'* (unanimity of scholars) on this rule. However, what they claimed to be *Ijmaa'* was not recorded of any leading Muslim scholar (*Imaam*). Nor was it recorded from any of the Companions or the Successors. We demand from them a valid differentiation between what can or cannot be accepted of *aahaad* reports in matters of religion, supported by clear proof. However, they will never find anything to validate their differentiation between *'aqeedah* and laws. They will only find false claims." (*I'laam al-Muwaqqi'een*)

Shaykh Naasirud-Deen al-Albaanee addressed this differentiation as follows:

Differentiating between matters of *'aqeedah* and laws, with regards to accepting *hadeeth aahaad*, is a philosophy alien to Islaam. The righteous predecessors (the *salaf*), including the four Imaams that most Muslims follow today, did not know, nor did they approve, of such an alien philosophy. The *aayaat* and *hadeeth*s contain matters of belief, along with matters of law and *Sharee'ah* (Islaamic Jurisprudence). The texts of the Qur'aan and the Sunnah make obedience to the Messenger (ﷺ) obligatory on Muslims. This obedience, no doubt, is contained in the Qur'aanic verse:

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ﴾

"It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have an option in their decision." (*Soorah al-Ahzaab,*33: 36)

This verse confirms the obligation of obeying the Messenger (ﷺ) and following him in matters of belief and laws, without distinction. Also, Allaah said, **"And whatever the Messenger gives you, take it…"** (*Soorah al-Hashr,* 59: 7). In this verse "whatever" means everything, without exception, beliefs and laws. There are many other similar verses, all of which are mentioned by Imaam Ash-Shaafi'ee in his book, *Ar-Risaalah*. The differentiation between *'aqeedah* and laws has no clear evidence to support it. Consequently, it is fundamentally false, and what is false in essence and beginnings can only produce false ends.

The differentiation between *'aqeedah* and laws is based on the earlier mentioned claim that *aahaad hadeeths* only produces *zann* (speculative knowledge). This *zann* is considered *raajih* (closer to certainty than to falsehood) and therefore must be adhered to in matters of Laws, as agreed by all scholars. However, they claim that this *zann raajih* cannot be accepted in matters of

'*Aqeedah*, belief and the unseen. The following verses are usually quoted as evidence for this distinction**:**

﴿ إِنْ يَتَّبِعُونَ إِلاَّ الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ ﴾

> **"They follow nothing but a guess (*z̲ann*) and that which the souls desire."** (*Soorah an-Najm,*53: 23) and,

﴿ إِنَّ الظَّنَّ لاَ يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴾

> **"Certainly, conjecture (*z̲ann*) can be of no avail against the truth."** (*Soorah Yoonus,* 10: 36)

Allaah criticizes the unbelievers for following conjecture and guessing in these and other similar verses. Those who use these verses as evidence have ignored the fact that the rejected *z̲ann,* mentioned in these verses, is not the *z̲ann raajih̲* of the *h̲adeeth aah̲aad*, which is accepted by scholars. The *z̲ann,* mentioned in the above verses, is a doubt that is built on guessing and conjecture. *Al-Lisaan* and *an-Nihaayah*, both classical Arabic dictionaries, define this kind of *z̲ann* as follows: "*Z̲ann*: A doubt that arises inside yourself, which you then you take as certainty and refer to it for judgment." This is the *z̲ann* that Allaah criticized the disbelievers for believing in. What supports this meaning is the Qur'aanic verse:

﴿ إِنْ يَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ هُمْ إِلاَّ يَخْرُصُونَ ﴾

> **"They only follow conjecture (*z̲ann*), and they do nothing but lie."** (*Soorah al-An'aam,* 6: 116)

Allaah said that this rejected *z̲ann* is built on conjecture and doubt. If the *z̲ann* rejected in the above verses is the *z̲ann raajih̲*, as some claim, then this form of *z̲ann* cannot be accepted in matters of laws also for the following two reasons:

First: Allaah strongly criticized the unbelievers for depending on *z̲ann* in all matters and did not differentiate between *'aqeedah* and laws.

Second: In some verses, Allaah specifically mentioned that the *z̲ann* that He criticized is in <u>matters of laws</u> also. For example: **"Those who took partners with Allaah will say, 'If Allaah had willed, we would not have taken partners with Him, nor would our fathers** (matters of '*Aqeedah* and belief), **and we would not have forbidden anything** (matters of law)**.' Likewise denied those who were before them, till they tasted of My wrath. Say: Have you any knowledge that you can produce before us? Indeed, you follow nothing but conjecture (*z̲ann*) and you do nothing but lie."** (*Soorah al-An'aam,* 6: 148)

What further explains this Qur'aanic verse is: **"Say** (O Muhammad)**: The things that My Lord has forbidden are the major evils, whether committed openly or secretly, sins, oppression, worshipping others besides Allaah without authority to do so, and saying things about Allaah of which you have no knowledge."** (*Soorah al-A'raaf,* 7: 33).

These verses confirm that the rejected *zann* is the *zann* that, linguistically means doubts, guessing, conjecture and sayings that are not based on knowledge. According to the above verses, this kind of *zann* is rejected in matters of both belief and laws.

That being the case, all verses and *hadeeths* that make it obligatory on Muslims to accept *hadeeth aahaad* in matters of laws, also make it obligatory to accept them in matters of *'aqeedah.*

Actually, the claim that *'aqeedah* cannot be taken from *hadeeth aahaad* is itself an *'aqeedah* for which unequivocal and indisputable proof for its validity must be produced, otherwise, those who believe it fall into self-contradiction. They cannot produce such evidence because their claim is built on *zann* (doubts and guessing), which are rejected in matters of laws, and even more so in matters of *'aqeedah.* Thus, they have fallen into a worse situation than what they sought to escape from. They tried to escape the *zann raajih*, by following *zann marjooh* (rejected *zann*), **"Then take admonition, O you with eyes (to see)."** (*Soorah al-Hashr,* 59: 2). They ended up in misguidance because they rejected the light and guidance of the Qur'aan and the Sunnah and, instead, followed men's opinions and ideas."

Evidence for *Hadeeth Aahaad* in Matters of *'Aqeedah*

There are many proofs that specifically make obligatory accepting *hadeeth aahaad* in *'aqeedah.*

First: Allaah said, **"And it is not proper for all the believers to go out to fight. Out of every batch, a group of individuals should remain behind, that they may get instruction in religion, and warn their people when they return to them, so they may beware."** (*Soorah at-Tawbah,* 9: 122)

In this verse Allaah encouraged the believers to have a group from among them to stay with the Prophet (ﷺ) to learn their religion from him. There is no doubt that this rule applies not only to matters of laws and commandments, but also to matters of *'aqeedah.* Furthermore, the teacher and his pupil must start with the most important aspects of the religion and then what is of lesser importance. Also, it is certain that matters of *'aqeedah* (belief and the unseen) are more important than matters of laws and commandments. Therefore, Allaah encouraged

this group, from among the believers, to learn the religion, in matters of both *'aqeedah* and law. Also, He ordered them to warn their people when they return to them by teaching them matters of both *'aqeedah* and law. If matters of *'aqeedah* cannot be taken from *hadeeth aahaad* along with matters of law, why did Allaah encourage the group (of individuals) to warn their people? This Qur'aanic verse contains a clear indication that knowledge can be obtained through the group's warning their people. Therefore, the above-mentioned Qur'aanic verse clearly demonstrates that solitary *hadeeths* must be accepted in matters of belief and Laws.

Second: Allaah said,

﴿ وَلاَ تَقْفُ مَالَيْسَ لَكَ بِهِ عِلْمٌ ﴾

"And follow not that which you have no knowledge of." (*Soorah al-Israa,* 17: 36)

It is well known that Muslims, since the time of the Companions, followed and accepted *hadeeth aahaad* in laws, belief, and matters of the unseen, such as the creation, signs of the Last Day and Allaah's Attributes, etc. If these *hadeeth aahaad* are not to be accepted with certainty in matters of belief and the unseen, then the companions, *Taabi'oon* (the second generation of Islaam) and all the leading scholars of Islaam have all followed that of which they had no real knowledge, as Imaam Ibn al-Qayyim said, "No true Muslim could utter such nonsense."

Third: Allaah said,

﴿ يَآأَيُّهَا الَّذِينَ آمَنُوا إِنْ جَآءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا ﴾

"O you who believe! If a rebellious evil person comes to you with a news, verify it." (*Soorah al-Hujuraat,* 49: 6)

This Qur'aanic verse used the word *tabayyanoo*, and in another recitation *tathabbatoo*, which both mean, "verify it". This Qur'aanic verse implies that if a truthful Muslim brought a report, then the news must be taken with certainty. *Tathabbut* (verifying) in this case is not obligatory on Muslims; rather, it must be accepted at once. As a result, Ibn al-Qayyim said: "This (Qur'aanic verse) means that the *aahaad* report is to be accepted without the necessity of verification. If this report did not lead to certainty, then verification would have been ordered until certainty was achieved. Evidence for this understanding can be found in the fact that the *Salaf* and outstanding scholars of Islaam used to always say: 'The Messenger of Allaah (ﷺ) said, did, ordered or forbade such and such.' They were well known for this mode of speech. One reads in many places in *Saheeh Al-*

Bukhaaree - the most correct book after Allaah’s Book, the phrase: ‘The Messenger of Allaah (ﷺ) said…’ [The term “said”] is an expression of certainty, otherwise [Imaam al-Bukhaaree] would have said: ‘The Messenger of Allaah (ﷺ) was reported to have said…’ Likewise, many *hadeeths* narrated by the Companions contain the phrase: ‘The Messenger of Allaah (ﷺ) said...’ even though the Companion who narrated the *hadeeth* only heard it from another companion, and not directly from the Prophet (ﷺ). The statement, ‘the Prophet (ﷺ) said...’, is a testimony from the narrator that he accepts, with certainty, that the Messenger (ﷺ) did or said what the report says he did or said. If the *aahaad* report does not lead to certainty, then the Companion or the narrator has followed that which he has no knowledge of and used it as proof coming from the Messenger (ﷺ).” (*I‘laam al-Muwaqqi‘een*).

Fourth: The Sunnah of the Messenger (ﷺ) and his Companions confirm that *aahaad* reports are acceptable in matters of *‘aqeedah*. The Sunnah of the Messenger (ﷺ) and his Companions, during the Messenger’s life and after his death, unequivocally confirm that there is no difference between *‘aqeedah* and laws, if both are narrated in *hadeeth aahaad*. The Sunnah confirms that the *hadeeth aahaad* is a proof in itself in all matters of belief and law. The following are some examples of authentic *hadeeths* that prove this point:

Imaam al-Bukhaaree wrote [in his book]: “Chapter: Accepting the *aahaad* report by a truthful man in *Athaan*, prayer, fasting, inheritance and laws, and Allaah’s saying: **“Out of every batch, a group of individuals should remain behind, that they may get instruction in religion, and warn their people when they return to them, so they may beware.”** (*Soorah at-Tawbah*, 9: 122)

A single man may be referred to as a group (*taa’ifah*) because Allaah said:

﴿ وَإِنْ طَآئِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ﴾

“And if two groups among the believers fight, reconcile between them...” (*Soorah al-Hujuraat*, 49: 9).

If two individual men fought each other, they are also addressed by this Qur’aanic verse. Also, **“O you who believe! If a corrupt person comes to you with a news, verify it.”** (*Soorah al-Hujuraat*, 49: 6) The Prophet (ﷺ) continuously sent governors to the provinces and leaders for the armies, one after another. If one of them forgot the Sunnah, he would be reminded of it and would have to accept it without verification.”[11]

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[11] *Saheeh Al-Bukhaaree,*

Afterwards, al-Bukhaaree narrated many *hadeeths* to support the acceptance *aahaad* reports. He wanted to prove that *aahaad* reports must be adhered to and accepted with certainty. The following are some of these *hadeeths* followed by my explanation:

1. Maalik ibn al-Huwayrith said: "Some young men of around the same age came to the Prophet (ﷺ) and stayed with him for about twenty days. The Messenger of Allaah (ﷺ) was very merciful and kind [to us]. When he felt that we missed our families and felt homesick, he asked us about those [of our families] whom we left behind, and we told him about them. He then said: *Go back to your families and stay with them, teach them, instruct them [to do good] and pray as you saw me pray.*"[12]

The Messenger (ﷺ) ordered each one of these young men to teach his family. Teaching contains matters of belief The first of what is contained in the meaning of teaching must be about *'Aqeedah*. If *aahaad* report was not accepted, then this order of the Prophet (ﷺ) would have been empty of any meaning.

2. Anas ibn Maalik said that people of Yemen came to the Messenger of Allaah (ﷺ), saying: "Send someone with us to teach us Islaam and the Sunnah." The Messenger (ﷺ) took hold of Aboo 'Ubaydah's hand and said: "*This is the trusted man of this Ummah.*"[13]

If *aahaad* reports were not accepted with certainty, then the Prophet (ﷺ) would not have sent Aboo Ubaydah by himself to Yemen. The same can be said about other occasions when the Prophet (ﷺ) sent other companions, like 'Alee, Mu'aath and Aboo Moosaa al-Ash'aree, to Yemen and other provinces. There is no doubt that these emissaries of the Prophet (ﷺ) taught those who received them *'aqeedah* along with other matters of the religion. If their reports were not accepted and were not a proof against those who received these Companions, the Prophet (ﷺ) would not have sent them one after another, as this would have been a wasted effort. The Messenger of Allaah (ﷺ) would never fall into such a situation as this. And this is what Imaam ash-Shafi'ee meant when he said, in his book, *ar-Risaalah*: "The Prophet (ﷺ) would not send anyone carrying his instructions, unless the report of the one carrying the message was certain proof, either for or against those who received it. He could have sent for them and addressed them directly. Or he could have sent many Companions. Instead, he sent to them a single Companion who was known to be trustworthy.

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[12] *Sahih Al-Bukhari,* vol. 1, p. 345, no. 604.

[13] *Saheeh Muslim* and *Saheeh Al-Bukhaaree*

3. ‘Abdullaah ibn ‘Umar said: “While the inhabitants of Qubaa where praying Fajr, a man came to them and said: ‘[Verses of the] Qur’aan have been revealed to the Messenger (ﷺ) tonight, and he was ordered to face the Ka‘bah [during prayer], so face it.’ Their faces were towards Shaam, but they turned [their faces] towards Ka’bah.”[14]

This *hadeeth* is textual evidence that the Companions accepted the *aahaad* report that nullified facing Jerusalem during prayer… If they did not accept the *aahaad* report with certainty, why would they contradict what they knew for certain concerning their original prayer direction? Ibn al-Qayyim noted: “Furthermore, the Messenger of Allaah (ﷺ) did not criticize them. On the contrary, they were praised for this action.”

4. Sa‘eed ibn Jubayr related that he informed Ibn ‘Abbaas that Nawf al-Bakkali was claiming that Moses, the companion of al-Khidr, was not Moses of the Israelites. Ibn ‘Abbaas replied: “That enemy of Allaah has lied. Ubayy ibn Ka‘b informed me that the Messenger of Allaah (ﷺ) stood and said...” and he mentioned the *hadeeth* of Moses and al-Khidr in a way that proves that Moses [sent to the Children of Israel] was the same Moses who accompanied al-Khidr.[15]

Ash-Shaafi‘ee said: “Ibn ‘Abbaas, as knowledgeable and pious as he was, accepted the report by Ubayy ibn Ka‘b from the Messenger of Allaah (ﷺ). He even called a Muslim a liar. This is because Ubayy ibn Ka‘b told him from the Prophet (ﷺ) what clearly indicates that Moses, who was sent to the Children of Israel, was the same one who accompanied al-Khidr.”

The above saying by Imaam ash-Shaafi‘ee is clear evidence that he did not differentiate between *‘aqeedah* and laws with regards to *aahaad* reports. To decide whether Moses, of the Children of Israel, was the companion of al-Khidr or not, is a matter of the unseen and not a matter of laws and actions, as is evident. What further supports this conclusion, is that ash-Shaafi‘ee included an important chapter in his book, *ar-Risaalah*, entitled “Chapter: Evidence for the Necessity of Accepting the *Aahaad* Report.” In this chapter, he introduced many general proofs from the Qur’aan and the Sunnah which confirm that the *aahaad* report must also be accepted in matters of *‘aqeedah*. Furthermore, the Imaam’s explanations of these proofs are general and include accepting *hadeeth aahaad* in matters of *‘aqeedah*. He ended the chapter with the following statement: “There are many *hadeeths*, with regards to accepting the *aahaad* report. I have introduced sufficient evidence to this fact. This is the way of our *Salaf*, and the generations that followed, until our current generation. This is the [correct] way. Also, this

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[14] *Saheeh Al-Bukhaaree,* and *Saheeh Muslim*.

[15] *Saheeh Al-Bukhaaree* and *Saheeh Muslim*.

[understanding] is what has been reported to us from scholars in other countries." The meaning of this statement is general enough to include the acceptance of *aa<u>h</u>aad* reports in matters of *'aqeedah*.

Ash-Shaafi'ee also said: "If anyone were permitted to say that all Muslim scholars of the past and present, without exception, have agreed to accept the *aa<u>h</u>aad* report and adhere to it, I would be the one to do so. However, I can only say: I do not know of any Muslim scholar who disagreed on the matter of accepting the *aa<u>h</u>aad* report.' "[16]

Ibn al-Qayyim further said: "Some of them say: 'The major matters (*u<u>s</u>ool*) are matters concerning the unseen (*'aqeedah*), and the minor matters (*furoo'*) are matters concerning laws.' This is, indeed, a false claim. Two basics are required in matters of laws: Knowledge [that Allaah revealed the law and made it obligatory] and adherence. The same basics are required for matters of the unseen. Adherence in matters of the unseen can be attained by the love, or hatred, felt by the heart. The heart must feel love for the truth that these reports of the unseen contain, and hatred for misguidance that opposes what they contain. Actions are not only required of the limbs. On the contrary, action taken by the limbs follows actions taken by the heart. Actions of the heart are the basis for actions performed by the limbs. All matters of the unseen require belief, acceptance and love felt in the heart for them. These are all actions of the heart and this is the basis of all actions of the limbs. This is a fundamental principle concerning matters of belief that so many people of *Ahlul-Kalaam* have ignored. They considered belief to consist of matters of acceptance but not matters of action!

The above error is a major mistake. Many disbelievers believed that the Prophet (ﷺ) was truthful and they did not doubt this fact. This belief, however, was not coupled with the actions that must be taken by the heart; loving what the Messenger (ﷺ) was sent with, accepting, approving and being loyal to it, and disassociation from those who defy it. Do not ignore this subject because it is very important, and, by knowing it, you will understand the essence of *eemaan*.

All matters of belief contain actions, and all matters of actions contain belief The Legislator [Allaah] did not require only the performance of actions without belief, nor did He require only the belief in matters of the unseen, without actions."

What we can understand from what Ibn al-Qayyim has explained above, is that differentiating between *'aqeedah* and laws is false according to the consensus

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[16] *The Hadith is Proof,* pp. 55-82.

of scholars. It is false because it opposes the way of the *Salaf* and the meanings of the evidences I presented. It is also false because those who follow this methodology do not realize that belief is connected to action and actions are connected to belief. This is a very important matter that helps the believer to clearly understand this subject with certainty, and to refute the false principle of differentiation between *'aqeedah* and laws.[17]

The *aahaad hadeeths* may be further subdivided into three main categories, *Mash'hoor, 'Azeez* and *Ghareeb,* according to the numbers of narrators at different levels of the chain.

A. *Mash'hoor* (well-known)

A narration that has a minimum of three or more transmitters in every level. The following *hadeeth*

((إِنَّ اللهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنْ الْعِبَادِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ))

> "*Allaah will not take away knowledge from people by snatching it, but by taking away the scholars.*"[18]

The *mash'hoor* is further explained as a *hadeeth* which is originally reported by one or more companions but has later become well-known and transmitted by an indefinite number of people. It is necessary that the diffusion of the report should have taken place during the first or the second generation (i.e. during the period of the Companions and the Successors) after the Prophet's death.

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[17] *The Hadith is Proof,* pp. 55-82.

[18] Reported by az-Zubayr ibn 'Awwaam. The whole text is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنْ الْعِبَادِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

'Abdullaah ibn 'Amr ibn al-'Aas quoted Allaah's Messenger (ﷺ) as saying: "*Allaah will not take away knowledge by snatching it, but by taking the scholars until none remains. People will then make ignorant people their leaders who, when consulted, will give verdicts without knowledge and thereby go astray and lead others astray.*" (*Sahih Al-Bukhaari,* vol. 1, p. 80, no. 100 and *Sahih Muslim,* vol. 4, p. 1404, no. 6462.)

For Aboo Haneefah and his followers, the *mash'hoor hadeeth* imparts positive knowledge (*yaqeen*), though of a lesser degree of certainty than the *mutawaatir*. But the majority of other jurists consider the *mash'hoor* to be included in the category of *aahaad* imparting only speculative knowledge (*zann*). According to Hanafites, acting on the *mash'hoor* is obligatory but its denial does not amount to disbelief.[19]

It should be noted that the term *mash'hoor* is also used to refer to popular *hadeeths* among scholars from various different fields that may or may not fulfill the technical requirements. For example, among legal scholars, the following *hadeeth* is commonly quoted:

((أَبْغَضُ الْحَلاَلِ إِلَى اللهِ الطَّلاَقُ))

"*The most detestible of the* halaal *in Allaah's sight things is divorce.*"[20]

Among the outstanding books written on popular *hadeeths* is *al-Maqaasid al-Hasanah* by as-Sakhaawee, *Kashf al-Khafaa* by al-'Ajloonee and *Tamyeez at-Tayyib minal-Khabeeth* by ash-Shaybaanee.

B. *'Azeez* (strong/rare)

A narration that has at least two transmitters in every level. Some scholars did not distinguish between *mash'hoor* and *'azeez*. The following *hadeeth* is a good example of this type of narration:

((لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِيْن))

"*None of you truly believes until I become dearer to him than his parents, his children and all humankind.*"[21]

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[19] Aboo Zahrah, *Usool,* p. 84; Badraan, *Usool,* p. 85.

[20] Reported by az-Zubayr ibn 'Awwaam. The whole text is as follows:

حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ عَنْ مُعَرِّفِ بْنِ وَاصِلٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبْغَضُ الْحَلَالِ إِلَى اللَّهِ تَعَالَى الطَّلَاقُ

Katheer ibn 'Ubayd informed us from Muhammad ibn Khaalid, from Mu'arrif ibn Waasil, from Muhaarib ibn Dithaar, from Ibn 'Umar from the Prophet (ﷺ) that he said: "*The most detestible of the* halaal *in Allaah Most High's sight things is divorce.*" (*Sunan Abu Dawud,* vol. 2, p. 586, no. 2173 and *Sunan Ibn-i-Majah,* vol., p., no.. and declared inauthentic in *Da'eef Sunan Ibn Maajah,* p. 155, no. 441.

This hadeeth was narrated from Anas ibn Maalik by Qataadah and ‘Abdul-‘Azeez ibn Suhayb. From Qataadah it was narrated by Shu‘bah and Sa‘eed and from ‘Abdul-‘Azeez by Ismaa‘eel ibn ‘Ulayyah and ‘Abdul-Waarith. Following that, many others narrated it.

Scholars did not produce any works dedicated to compiling *‘azeez* narrations primarily because there was no significant benefit from such a compilation.

C. *Ghareeb* (strange): A narration which has a single transmitter at any point in the *isnaad* after the Companion - narrator.[22] Some scholars like Ibn Hajar used the term *fard* as a synonym for *ghareeb,* while others considered them to be separate classifications.

In accordance with the position of occurrence of the single narrator, the *ghareeb* is subdivided into two categories: *Ghareeb Mutlaq* and *Ghareeb Nisbee.*

1. ***Ghareeb Mutlaq* (Absolutely Single).** This category is also known as *Fard Mutlaq* and it refers to a *hadeeth* in which the single narrator is at the beginning of the *sanad,* that is, the *hadeeth* is narrated by a single Companion from the Prophet (ﷺ). An example of such a narration is the well-known *hadeeth* of ‘Umar ibn al-Khattaab in which he quoted the Messenger of Allaah (ﷺ) as saying:

((إِنَّمَا ٱلْأَعْمَالُ بِالنِّيَّاتِ))

“*Indeed deeds are judged according to their intentions.*”[23]

2. ***Ghareeb Nisbee* (Relatively Single).** This category refers to a *hadeeth* which has a single narrator in the generations after the Companions. In other words, more than one Companion narrated it, but in a least one generation of narrators, it was related by a single narrator. An example of this type can be seen in the following narration:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ

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[21] Narrated by Anas ibn Maalik and collected in *Sahih Al-Bukhaari,* vol. 1, p. 20, no. 14 and *Sahih Muslim,* vol. 1, p. 314, no. 71.

[22] *Studies in Hadith Methodology,* p. 43.

[23] *Sahih Al-Bukhaari,* vol. 1, p. 1, no. 1 and *Sahih Muslim,* vol. 3, p. 1056, no. 4692.

اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ فَقَالَ إِنَّ ابْنَ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ فَقَالَ اقْتُلُوهُ

> Maalik from Ibn Shihaab from Anas ibn Maalik that the Messenger of Allaah entered [Makkah] in the year of the Conquest wearing a helmet. When he removed it, a man came and said that Ibn Khatal was clinging to the curtain of the Ka'bah. He said: "*Kill him.*"[24]

Imaam Maalik was the single narrator of this *hadeeth* from Ibn Shihaab az-Zuhree and he was from the generation of the students of the Successors.

The category of *Ghareeb Nisbee* may be applied to a *hadeeth* for a variety of other reasons.

a) A single narrator who is graded *Thiqah* (reliable)
b) A specific single narrator from another specific single narrator. *Hadeeth* scholars say: So-and-so is the sole narrator from so-and-so.
c) Single narrations from people of a specific town or region. *Hadeeth* scholars say: The sole narrators of this *hadeeth* are the people of Makkah or Syria.
d) Narrations by people of a specific area from other people of a specific area.

The most well-known text written on *Ghareeb hadeeths* is that of Imaam ad-Daaraqutnee called *Gharaa'ib Maalik.*

The *Fiqh* Value of *Hadeeth Aahaad*

With regard to the use of *aahaad* as evidence, Aboo Haneefah added the condition that the narrator's action should not contradict his narration. On the basis of this principle, Aboo Haneefah rejected the *hadeeth* of Aboo Hurayrah in which he quoted the Prophet (ﷺ) as saying, "*If a dog licks one of your dishes, wash it seven times, one of which with clean earth.*"[25] Since the requirement of washing is normally three times, the report is considered weak, including its attribution to Aboo Hurayrah.[26] On the other hand, the majority of scholars took

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[24] *Sahih Al-Bukhaari,* vol. 4, p. 176, Chapter 169.

[25] *Sahih Muslim,* p. 41, no. 119.

[26] Aboo Zahrah, *Usool,* p. 85.

the view that discrepancies between the action and the report of a narrator may be due to forgetfulness or some other unknown factor. Discrepancies of this kind do not, by themselves, provide conclusive evidence to render the report unreliable.

Hanafite jurists further require that the subject matter of the *aahaad* is not such as to necessitate the knowledge of a vast number of people. Consequently, they reject the *hadeeth* that '*Anyone who touches his privates must make* wudoo,'[27] arguing that if it was authentic; it would have become an established practice among all Muslims, which was not the case. The majority of jurists, however, do not insist on this requirement on the analysis that people who witness or observe an incident do not necessarily report it. For example, it is know that countless thousands of people saw the Prophet (ﷺ) performing Hajj, and yet not many reported their observations.[28]

Hanafites also maintain that when a narrator of *aahaad* is not a jurist (*faqeeh*), his report is accepted only if it agrees with *qiyaas,* otherwise *qiyaas* would be given priority over *aahaad.* On the other hand, if he were a jurist, his report would be give preference over *qiyaas.* As a result, Hanafite jurists reject the *hadeeth* of prohibiting *musarraat*[29]. The Prophet (ﷺ) said, "*Do not retain milk in the udders of a she-camel or a goat so as to exaggerate its yield. Anyone who buys such an animal has the choice, for three days after milking it, either to keep it or to return it along with a* saa' *of dates.*"[30] Hanafite jurists regard this *hadeeth* to be contrary to *qiyaas* on the rule of equality between indemnity and loss, as the *saa'* of dates may not be equal to in value to the amount of milk the buyer consumed. The majority of scholars, including Maalik, ash-Shaafi'ee, Ibn Hanbal, and the students of Aboo Haneefah (Aboo Yoosuf and Zufar), on the other hand, accepted the *hadeeth* and given it priority over *qiyaas.*

Imaam Maalik would rely on the *aahaad* on condition that it did not contradict the practise of the Madeenites, because he considered the standard practise of the people of Madeenah to be more representative of the conduct of the Prophet (ﷺ) than an isolated report of one or two individuals. In his view, the Madeenite practice represented the narration of countless thousands of people

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[27] *Mishkat,* 1, p. 104, no. 319.

[28] Hitu, *Wajeez,* p. 302; Badraan, *Usool,* pp. 97-8.

[29] An animal whose milk is retained in its udders so as to impress the buyer.

[30] *Sahih Muslim.*

from the Prophet (ﷺ). It was, in other words, equivalent to a *mash'hoor* or *mutawaatir hadeeth*. Consequently, Maalikite jurists rejected the option of cancellation (*khiyaar al-majlis*) which provides that "*the parties to a sale are free to change their minds so long as they have not gone their separate ways,*"[31] because this was contrary to the practice of the Madeenites.[32]

Hanafites rejected *aahaad* reports if they contradicted the obvious meanings of the Qur'aan. For example, the Prophet (ﷺ) said, "*There is no prayer for whoever does not read the* Faatihah." This *hadeeth* is authentic and is collected by al-Bukhaaree and Muslim. Followers of the Hanafee *Math'hab* rejected this *hadeeth* saying that it is in opposition to Allaah's statement:

﴿ فَاقْرَءُوا مَاتَيَسَّرَ مِنَ الْقُرْآنِ ﴾

"So recite as much of the Qur'aan as may be easy for you." (*Soorah al-Muzzammil,* 73: 20).

However the leader of *hadeeth* scholars, Imaam al-Bukhaaree, said in the beginning of the "Chapter: Book on Reciting," that this *hadeeth* is a *mutawaatir* from the Messenger of Allaah (ﷺ).

In such a case, the Hanafites should have benefitted from the knowledge of this Imaam who specialized in *hadeeth*. They should have changed their ruling that this *hadeeth* is *aahaad*. They could have accepted this *hadeeth*, joined it with the Qur'aanic verse, and said that the *hadeeth* is restricting the general meaning of the Qur'aanic verse. This could be said, in spite of knowing that this Qur'aanic verse is actually about the voluntary prayer at night and not about what one must read in the compulsory prayer.[33]

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[31] Ibid.

[32] Shaafi'ee, *ar-Risaalah,* p. 140; Aboo Zahrah, *Usool,* p. 85.

[33] *The Hadith is Proof Itself,* p. 52.

EIGHT: Literature

The origins of the *hadeeth* literature can be traced back to the letters, laws and treaties that were dictated to scribes by the Prophet (ﷺ) himself. They are likewise to be traced back to numerous *saheefahs* (documents) which were compiled by the Companions and Successors, and to some of which reference was made earlier.

The discovery of the *saheefahs* of Hammaam ibn Munabbih, which has been published by Dr. Muhammad Hamidullah, reveals the nature and character of these *saheefahs*. It proves that they were more than simple memoranda, but were complete records of certain of the sayings of the Prophet (ﷺ), presented in the form familiar to us from the later collections of *hadeeth*.

The early sources of *hadeeth* fall into three distinct groups. Firstly, there were the books on *maghaazee* (almost synonymous with *seerah*) - such as those of Ibn Is'haaq and others - in which most of the *hadeeths* of a historical nature are to be found. Secondly, there were books on *fiqh*, such as the *Muwatta* of Imaam Maalik and the *Kitaab al-Umm* of Imaam al-Shaafi'ee, which contain a large number of legal *hadeeths*, cited in the context of legal discussions and mingled with rulings and practices of the Companions and their students. Finally, there are works that are strictly collections of *hadeeth* as such. It is these latter that will mostly be dealt with in this chapter.[1]

The Muwatta' of Maalik

Maalik ibn Anas ibn 'Aamir, was born in Madeenah in the year 717 CE. His grandfather, 'Aamir, was among the major *Sahaabah* of Madeenah. Maalik studied *Hadeeth* under az-Zuhree who was the greatest *hadeeth* scholar of his time, as well as under the great *hadeeth* narrator, Naafi', the freed slave of the *Sahabee* 'Abdullaah ibn 'Umar. Maalik's only journeys outside of Madeenah were for Hajj, and thus he largely limited himself to the knowledge available in Madeenah. He was severely beaten in the year 764 CE by the order of the Ameer of Madeenah, because he made a legal ruling that forced divorce was invalid. This ruling opposed the 'Abbasid rulers' practice of adding in the oath of allegiance given to them by the masses the clause that whoever broke the oath was automatically divorced.

[1] *Hadith Literature*, pp. 71-3.

Imaam Maalik continued to teach *hadeeth* in Madeenah over a period of forty years and he managed to compile a book containing *hadeeths* of the Prophet (ﷺ) and rulings of the *Sahaabah* and their successors which he named *al-Muwatta'* (the Beaten Path). He began his compilation of *hadeeths* at the request of the 'Abbaasid caliph, Aboo Ja'far al-Mansoor (754-755 CE) who wanted a comprehensive code of law based on the Prophet's (ﷺ) Sunnah which could be applied uniformly throughout his realm. But, on its completion, Maalik refused to have it forced on the people pointing out that the *Sahaabah* had scattered throughout the Islamic empire and had taken with them other parts of the Sunnah which also had to be considered in any laws imposed throughout the state. Caliph Haaroon ar-Rasheed (768-809 CE) also made the same request of the Imaam, but he was also turned down. Imaam Malik died in the city of his birth in the year 801 CE at the venerable age of 83.[2]

Imaam Maalik's method of teaching was based on the narration of *hadeeths* and the discussion of their meanings in the context of problems of that day. He would either narrate to his students *hadeeths* and statements of the *Sahaabah* on various topics of Islaamic law then discuss their implications, or he would inquire about problems which had arisen in the areas from whence his students came, then narrate appropriate *hadeeths* or *athars* which could be used to solve them.

After Maalik completed *al-Muwatta'*, he used to narrate it to his students as the sum total of his *Math'hab*, but would add or subtract from it slightly, whenever new information reached him.[3] Consequently, there were more than 80 versions of his compilation. Fifteen of them are most famous and now only one version, that of Yahyaa ibn Yahyaa, is available in its original form, complete and printed.

The most famous commentaries are by Ibn 'Abdil-Birr who compiled two commentaries: *at-Tamheed* and *al-Istithkaar*. Muhammad Zakariyaa al-Kandhalawi wrote *Awjaz al-Masaalik Sharh Muwatta Imaam Maalik* which was published in India and Egypt.[4]

THE MUSNADS

Of all the various types of large *hadeeth* collections, the *musnads* appear to be the earliest in origin. Yet many of those which are generally ascribed to certain of the early authorities on *hadeeth* were in fact compiled by later traditionists. They

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[2] *Al-Madkhal,* pp. 184-7.

[3] *Evolution of Fiqh,* pp. 69-71.

[4] *Studies in Hadith Methodology,* p. 83.

collected *hadeeths* which were related to them by, or on the authority of, a single important narrator. Such are the *Musnads* of Aboo Haneefah, al-Shaafi‘ee, ‘Umar ibn ‘Abdil-‘Azeez, and others, none of whom is in reality known to have compiled a *musnad* work. The *Musnad* which is generally known as that of Aboo Haneefah was compiled by Abul-Mu’ayyad Muhammad ibn Mahmood al-Khwaarizmee (d. 1257). The *Musnad* of al-Shaafi’ee was compiled on the basis of his *Kitaab al-Umm* and *al-Mabsoot* by Muhammad ibn Ya‘qoob al-Asamm (d. 860). The work known as the *Musnad* of Umar ibn ‘Abdil-‘Azeez was compiled by al-Baaghandee (d. 895). The *Musnad* of Aboo Daawood at-Tayaalisee, which is considered to be the earliest *musnad* still extant, was not compiled in its present form by at-Tayaalisee himself, but by a traditionist working in Khurasaan at a later date.

The *Musnad* of at-Tayaalisee

An old, rare and important manuscript of this work is preserved in the Oriental Public Library of Patna, and has been fully described by Maulawi ‘Abdul-Hameed in the catalogue of the *hadeeth* MSS kept at the O.P. Library at Bankipore. The Hyderabad edition of the *musnad* has been published on the basis of this manuscript.

Aboo Dawood Sulaymaan ibn Daawood ibn al-Jaarood at-Tayaalisee, to whom the *Musnad* is generally ascribed, was of Persian origin, and was born in the year 750-1 CE**.** He studied traditions with more than a thousand scholars of his day, among whom many prominent names stand out, including Shu‘bah (in whose traditions at-Tayaalisee seems to have specialized), Sufyaan ath-Thawree, and others. He had a sharp, retentive memory, and is said to have dictated forty thousand traditions without the help of notes. During his lifetime he came to be accepted as an outstanding authority on *hadeeth,* and especially on the long *hadeeths,* so that students flocked to him from all corners of the Islamic world. His teacher Shu‘bah, having heard him discuss certain traditions with his students, confessed that he himself could not do better. Strict traditionists like Ibn Hambal and ‘Alee ibn al-Madeenee, accepted at-Tayaalisee’s authority, and related traditions from him; yet he was none the less not above criticism from some experts, who believed that his memory sometimes failed him. He died in the year 813 at the age of 70.

In the present printed edition of the *Musnad*, the work consists of 2,767 traditions related by 281 Companions, whose material is given under their names, which are arranged in the following order: (i) the Four Caliphs (ii) the rest of those who fought at Badr (iii) the Emigrants (iv) the Ansaar (v) the women (vi) the youngest Companions. However, at-Tayaalisee, to whom the work is generally

ascribed, neither compiled it nor arranged it in its present form. It is rather the work of his student, Yoonus ibn Habeeb, who collected together the traditions which he had received from his teacher and arranged them as he saw fit.

The subject matters of the traditions contained in the *Musnad* are as varied and numerous as those of any other collection of *hadeeth*. But those relating to miracles, the personal or tribal virtues of the Companions, and prophecies of future events or sects in Islam, are very few.

The book appears to have enjoyed great popularity until the eighth Islamic century. The Patna manuscript alone bears the names of more than 300 male and female students of *hadeeth,* who had read it at different periods. Among them are found the names of great traditionists such as ath-Thahabee, al-Mizzee, and others.[30] After the eighth century, for whatever reason, it lost its popularity - so much so that manuscripts of the book have become extremely rare.

The *Musnad* of Ahmad ibn Hanbal

The most important and exhaustive of all the *musnad* works available to us is that of Imaam Ahmad ibn Muhammad ibn Hambal al-Marwazee ash-Shaybaanee. His remarkably austere, selfless life, and his firm stand for his convictions against the tyrannical inquisition and persecution launched by al-Ma'moon, and continued by al-Waathiq and al-Mutawakkil, created a halo of sanctity around his great collection of traditions. Despite its great bulk, it survived the vicissitudes of time, and was printed at Cairo in 1896.[5]

Ibn Hambal was descended from the Arab Shaybaanee tribe. He was born in Marw, where his father had gone for the purpose of Jihaad in 780 CE and was carefully brought up by his pious mother, Safiyyah bint Maymoonah in Baghdad. His father died at the age of 30, while Ahmad was quite young.[6] He received his early education from the leading scholars of the region, and began the serious study of *hadeeth* at the age of 15 under Ibraaheem ibn 'Ulayyah. After studying with all the major *hadeeth* experts of the capital, he began to travel in search of knowledge in 799. He wandered through Basra, Kufa, the Yemen, the Hijaaz, and other centres of *hadeeth* learning, attending the lectures of the traditionists, taking notes, and discussing them with scholars and fellow students. He finally returned to Baghdad in 810, where he met Imaam al-Shaafi'ee and with whom he studied *fiqh* and *usool al-fiqh.*

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[5] *Hadith Literature,* p. 77.

[6] *Studies in Hadith Methodology,* p. 84.

Ibn Hambal began lecturing on traditions from an early age. It is said that a large number of students flocked around him in order to hear his lectures on *hadeeth* in a Baghdad mosque in the year 804, when he went there for a short time.[397] He made the service and teaching of the Prophet's message the sole object of his life, and continued doing that until 833, when a storm of persecution erupted against the orthodox theologians throughout the 'Abbaasid empire.

Caliph al-Ma'moon, under the influence of his philosophically - minded associates, publicly accepted the Mu'tazilite creed, including the notion that the Qur'aan was created. When most scholars refused to join him in his conversion, he first threatened, and then persecuted them. Many scholars, including Imaam Ahmad, refused to yield. The Caliph, who was then at Tarsus, ordered that they should be put in chains and sent to him. Although these orders were carried out, al-Ma'moon died before his devout prisoners had reached their destination. This, however, proved of little help to them. The Caliph had made a will wherein he asked his successor to carry out his wishes with regard to the propagation of the doctrine on the creation of the Qur'aan. His two immediate successors, al-Mu'tasim and al-Waathiq, fiercely carried out this policy, not hesitating to use torture and incarceration to persuade the Muslim scholars of the correctness of the Mu'tazilite system. This *mihnah* (persecution) continued with varying vigour until the third year of the reign of al-Mutawakkil, who, in the year 848, finally put a stop to it and returned to mainstream Sunni belief.[8]

Some of the great traditionists, like Yahyaa ibn Ma'een and 'Alee ibn al-Madeenee, sought refuge behind the veil of *taqeeyah* (dissimulation). It was Ahmad ibn Hanbal who at this critical juncture proved to be the saviour of Orthodoxy and the Islamic principle of the freedom of faith and conscience. He refused to submit to the dictates of the caliph. Instead he exposed the fallacies in the reasoning of his adversaries in public debates, and refused to be buckle under their threats of force. He patiently endured their persecutions and was kept in a cell for eighteen months, where he was regularly whipped by a team of executioners until his wrist was broken, he was badly wounded, and he lost consciousness. On one occasion when he regained consciousness and was offered water, he refused it saying that he did not want to break his fast.[9] None the less, he kept his conscience whole, and emerged from the test with the greatest credit. Even more impressively, in the eyes of the community, Ibn Hambal showed exemplary generosity towards his enemies and persecutors, against none of whom he showed any ill will. He scrupulously refrained from expressing any opinion

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[7] *Tahtheeb at-Tahtheeb*, vol. 1, no. 126.

[8] *Hadith Literature*, pp. 78-9.

[9] *Studies in Hadith Methodology*, p. 85

against Ahmad ibn Abee Du'aad, who had taken the part of chief inquisitor against him during the *mihnah.*[10]

After the *mihnah* was over, Imaam Ahmad lived for about eight years. Most of this period, he devoted to teaching, while the rest he spent in prayers and the remembrance of God. He died in 855, at the age of 77. His funeral was attended by a vast crowd, said to have contained between 600,000 and two and a half million people. It was an event the like of which must rarely have been witnessed anywhere.[11]

Throughout his life Ibn Hambal inspired those who knew him with his pious character. He boycotted his sons, Saalih and 'Abdullaah, because they had accepted stipends from the caliph. He hated luxury, and met his few needs from what he himself earned. Though in his religious beliefs he was extremely firm and principled, yet by nature he was very gentle and anxious not to cause harm to anyone. Honesty and justice were the most admired elements of his character.[12]

With the exclusion of part of his final years, Imaam Ahmad devoted his entire life to the service of *hadeeth,* spreading it through the large regiments of his students to every part of the Muslim world, and writing about various theological problems by presenting the relevant proof-texts from the Qur'aan and the *Sunnah.* Thirteen of these books are mentioned by Ibn an-Nadeem in his *Fihrist*, while others, such as *Kitaab as-Salaah,* have also been published in his name.

The most important of his works is without question the *Musnad.* The period of its compilation is unknown; but it is clear from its structure as well as its contents that it must have occupied its compiler's mind for a long time. His main object was to collect all the traditions of the Prophet (ﷺ) which, by his criteria, were likely to prove genuine if put to the test, and could therefore serve as a provisional basis for argument. He never claimed that all its contents were genuine or reliable. On the contrary, he struck off many traditions from his book; and even when he was on his deathbed, he asked his son to delete a *hadeeth* from the *Musnad.*

To assemble his work, Ibn Hambal drew from his own vast store of knowledge, as well as the entire literature available to him on the subject. Out of some 750,000 narrations he sifted 30,000 traditions narrated by 904 Companions on a wide variety of subjects, such as *maghaazee, manaaqib,* rituals, laws, prophecies, and so forth. He dictated the various parts of his *hadeeth* notes to his

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[10] *Tabaqaat ash-Shaafi'iyyah,* vol. 1, p. 203 and *Ahmad ibn Hanbal and the Mihna,* p. 108, 112 and 145.

[11] *Tabaqaat ash-Shaafi'iyyah,* vol. 1, pp. 203-4 and *Ahmad ibn Hanbal and the Mihna,* p. 172.

[12] *Hadith Literature,* pp. 80-1.

students, and also to his sons and nephew over a period of 13 years. Although he had wanted to assemble his notes in the form of a *Musnad,* death overtook him, so that the task of arranging the material fell to his son ‘Abdullaah, who edited his father’s notes.[13]

Ibn Hambal was not strict in the choice of his materials and authorities. He included in his notes material which could not by any definition be included as *hadeeth.* Many of the traditions contained in the *Musnad* were later declared by traditionists of a later period to be baseless and forged *(mawdoo‘),* and many of the narrators relied upon by Ibn Hambal are declared by the authorities on *asmaa ar-rijaal* to be of dubious worth. Most famous of these is ‘Abdullaah ibn Lahee‘ah (715-790), over whose credentials a lively controversy continues to rage.

There are, however, many virtues in Ibn Hambal’s work. If he receives a *hadeeth* from more than one narrator, he pointed out the slightest difference that may exist between them.

Ibn Hambal’s son, ‘Abdullaah (Aboo Abdir-Rahmaan), maintained the scrupulous care and thoroughness of his father when editing the material he inherited. He collated the whole of his father’s huge but incomplete manuscript with his own notes, which he had taken at his lectures and at the sessions of other traditionists. He also collated it with what he had learnt from him and others during more general learned discussions.[14]

Ibn Hambal’s *Musnad* occupies an important place in *hadeeth* literature, and has served as an important source for various writers on the different genres of Arabic literature. Of the numerous scholars and authors who used the *Musnad* as a subject for their commentary or adaptations, or as a source for their own works or compilations, we may mentioned here just a few. Aboo ‘Umar Muhammad ibn Waahid (d. 956) re-edited the book and added certain supplementary traditions. Al-Baawartee, the lexicographer (d. 1155), based his *Ghareeb al-Hadeeth* entirely on this book. ‘Izzud-Deen ibn al-Atheer (d. 1234) used it as one of his sources for his biographical dictionary, the *Usud al-Ghaabah.* Ibn Hajar (d. 1505) included it among the important works upon which he based his *Atraaf.* Siraajud-Deen ‘Umar ibn al-Mulaqqin (d. 1402) made a synopsis of it. As-Suyootee (d. 1505) used it as the basis for his grammatical treatise, ‘*Uqood al-Zabarjad.* Abul-Hasan ‘Umar ibn al-Haadee as-Sindee (d. 1726) wrote a large commentary on it and Zaynud-Deen ‘Umar ibn Ahmad ash-Shammaa al-Halabee made a selection from it, which he called *al-Muntaqaa min Musnad Ahmad.* Aboo Bakr Muhammad ibn

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[13] *Bustaan al-Muhadditheen,* p. 31.

[14] *Hadith Literature,* pp. 83-4.

‘Abdillaah re-edited it, arranging the traditions in the alphabetical order of the names of their original narrators. Naasirud-Deen ibn Zurayq prepared another edition of it in the form of a *Musannaf,* while Abul-Hasan al-Haythamee gathered its traditions which were not found in the six canonical compilations.[15]

Other *Musnad* Works

Like at-Tayaalisee and Ibn Hambal, many other traditionists compiled *musnad* works along the same lines, with certain differences in the details of internal structure. These include Aboo Muhammad ‘Abdul-Hameed ibn Humayd (d. 863), Aboo ‘Awaanah (d. 929), Ibn Abee Shaybah (d. 849), Is’haaq ibn Raahawayh (d. 852), al-Humaydee (d. 834), Aboo Ya‘laa (d. 919), and others.

THE MUSANNAF WORKS

Still more important than the *Musnad* works are the collections known as *Musannaf.* To this genre belong the most important of all *hadeeth* collections, such as the *Saheehs* of al-Bukhaaree and Muslim, the *Jaami‘* of at-Tirmithee, and also the *Sunan* works such as those of an-Nasaa’ee and Aboo Daawood. The early *musannaf* works are mostly lost. The *Musannaf* of Waaki‘ (d. 812 CE), for instance, is known to us only through references in later works.[16]

The *Musannaf* of ‘Abdur-Razzaaq

The earliest *Musannaf* work in existence is the *Musannaf* of Aboo Bakr ‘Abdur-Razzaaq ibn Humaam (743 - 826), of San‘aa in Yemen, which has been skillfully edited and published by the Indian scholar Habeebur-Rahmaan al-A‘zamee.

‘Abdur-Razzaaq began his study of *hadeeth* at the age of twenty. He stayed in the company of Ma‘mar for seven years, learning *hadeeth* from him, and studied under other leading authorities such as Ibn Jurayj, until he himself became one of the most outstanding *hadeeth* experts in his day. Many later authorities acknowledge their debt to him, including traditionists like Yahyaa ibn Ma‘een and Ahmad ibn Hambal. It is said that after the death of the Prophet (ﷺ), people never travelled in such a large number to meet anyone as they did to ‘Abdur-Razzaaq. His compilation was divided in accordance with the *fiqh* classification into various books, in each of which the *hadeeths* are distributed according to subject.

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[15] *Hadith Literature,* pp. 85-6.

[16] *Hadith Literature,* 87.

The final chapter is on *Shamaa'il,* and the very last *hadeeth* is about the Prophet's hair.[17]

The *Musannaf* of Ibn Abee Shaybah

The *Musannaf* of Aboo Bakr Muhammad ibn 'Abdillaah ibn Abee Shaybah (d. 849 CE) is even more exhaustive than that of 'Abdur-Razaaq. His grandfather worked as judge of Wasit during the reign of al-Mansoor, and his family produced many traditionists. Based at Kufa, he himself related traditions to leading figures such as Aboo Zar'ah, al-Bukhaaree, Muslim, and Ahmad ibn Hambal. His *Musannaf,* which is considered an early source of the first importance, has recently been printed in thirteen volumes.[18]

The *Saheeh* of Al-Bukhaaree

The most important of all *Musannaf* works, indeed, of all the *hadeeth* collections, is of course *al-Jaami' as-Saheeh* of al-Bukhaaree. The compiler is said to have questioned more than a thousand *hadeeth* scholars, who lived in places as far apart as Balkh, Merv, Nishapur, the Hijaaz, Egypt and Iraq. Al-Bukhaaree used to seek aid in prayer before recording every tradition, and weighed every word he wrote with scrupulous exactitude. He devoted more than a quarter of his life to the creation of his *Saheeh,* which is generally considered by the Muslims as an authority second only to the Qur'aan.

Aboo 'Abdullaah Muhammad ibn Ismaa'eel al-Bukhaaree, who was born at Bukhara in the year 810 CE, was of Persian origin. His ancestor, Bardizbah, was a farmer in the vicinity of Bukhara, who was taken captive during the Muslim conquest of the region. Bardizbah's son, who took the name al-Mugheerah, accepted Islaam at the hand of al-Yamaan al-Ju'fee, the Muslim governor of Bukhara, and gained from him the surname "al-Ju'fee." Al-Mugheerah's son Ibraahim, the grandfather of our author, had a son called Ismaa'eel, who became a traditionist of great piety and sound reputation. He studied under a number of famous scholars of *hadeeth* such as Maalik ibn Anas, Hammaad ibn Zayd and Ibn al-Mubaarak.[19] Scrupulous in his habits, he is said to have mentioned on his deathbed that in all he possessed there was not a penny that had not been earned by his own honest labour.

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17 *Hadith Literature*, pp. 87-88.

18 *Studies in Hadith Methodology,* p. 88.

19 Ibid., p. 87.

Like many scholars of his time, al-Bukhaaree began his educational career under the guidance of his mother in his native city. Finishing his elementary studies at the young age of eleven, he immersed himself in the study of *hadeeth.* Within six years he had mastered the knowledge of all the traditionists of Bukhara, as well as everything contained in the books that were available to him. Al-Bukhaaree not only memorized the *hadeeths* in the books of the scholars, he also memorized the biographies of all the narrators in their chains of narrators, their dates and places of birth, death, etc. He then travelled to Makkah with his mother and brother in order to perform the Pilgrimage. From the Holy City, he started a series of journeys in quest of *hadeeth,* passing through all the important centres of Islamic learning, staying in each place as long as he needed, meeting the traditionists, learning all the *hadeeth* they knew, and communicating his own knowledge to them. It is recorded that he stayed at Basra for four or five years, and in the al-Hijaaz for six. He also travelled to Egypt twice and to Kufa and Baghdad many times.[20]

Imaam Bukhaaree's travels continued for some four decades. In the year 864, he came to the great Central Asian city of Nishapur, where he was given a grand reception suitable to a traditionist of his rank. Here he devoted himself to the teaching of tradition, and wished to settle down. But he was obliged to leave the town due to the rivalry of the traditionalist, Muhammad ibn Yahyaa ath-Thuhalee, when he refused to accept a request to deliver lectures on *hadeeth* at the palace of Khaalid ibn Ahmad ath-Thuhalee. From Nishapur he travelled on to Khartank, a village near Bukhara, at the request of its inhabitants. Here he settled down, and died in the year 870.[21]

Throughout his life, al-Bukhaaree displayed the character of a pious Muslim scholar. He was rigorous in the observance of his religious duties, and he earned his livelihood by means of trade, in which he was scrupulously honest. A good deal of his income, in fact, was spent on helping the students and the poor. It is said that he never showed an ill-temper to anyone, even when there was more than sufficient cause; nor did he bear ill-will against anybody. Even towards those who had caused his exile from Nishapur, he harboured no grudge.[22]

Since the very outset of his career, al-Bukhaaree showed the signs of greatness. It is said that at the age of eleven he pointed out a mistake of one of his teachers. The teacher laughed at the audacity of the young student; but al-Bukhaaree persisted in his correction, and challenged his teacher to refer to his book, which justified the pupil's contention.

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[20] *Muqaddimah Fat'h al-Baaree,* p. 564.

[21] *Hadith Literature,* p. 90.

[22] *Irshaad as-Saaree,* vol. 1, p. 44ff.

On many occasions al-Bukhaaree's learning was put to severe tests, of a kind often favoured by rigorous scholars of the time, and he seems always to have emerged with credit. At Baghdad, ten traditionists changed the *isnaads* and contents of a hundred *hadeeths*, recited them to al-Bukhaaree at a public meeting, and asked him questions about them. Al-Bukhaaree first confessed his ignorance of the traditions that they had recited. But then he recited the correct versions of all the traditions concerned, and said that probably his questioners had inadvertently recited them wrongly. At Samarqand, four hundred students tested al-Bukhaaree's knowledge in the same way, and al-Bukhaaree succeeded in exposing their interpolations. These repeated trials and triumphs of al-Bukhaaree won him recognition as the greatest traditionist of his time by all the major authorities with whom he came in contact, including Ahmad ibn Hambal, 'Alee ibn al-Madeenee, Aboo Bakr ibn Abee Shaybah, Is'haaq ibn Raahawayh, and others.[23]

Al-Bukhaaree's writings began during his stay in Medina at the age of 18, when he compiled his earliest two books. One of these contained the decrees and judgements of the Companions and the Successors, while the other was made up of short biographies of the important narrators of traditions during his own lifetime. A large number of other collections followed; a list is furnished by his biographers *Muqaddimah Fat'h al-Baaree* and *Irshaad as-Saaree,* as well as the *Fihrist.*

The *Saheeh,* known commonly as *Saheeh al-Bukhaaree*, is the most important of his books. It is said to have been heard by 90,000 of the author's students, and is considered by almost all traditionists to be the most reliable collection of *hadeeth.*[24]

Bukhaaree got the idea to compile the *Saheeh* from a casual remark made by Is'haaq ibn Raahawayh (782-852), who said that he wished that a traditionist would compile a short but comprehensive book containing only genuine traditions. These words seem to have fired al-Bukhaaree's imagination, and he set to work with indefatigable energy and care. He sifted through all the traditions known to him, tested their genuineness according to canons of criticism he himself developed, selected 9,082 out of some 600,000 narrations of *hadeeths.* If repetitions are excluded, the actual number of *hadeeths* goes down to 2,062.[25] He arranged them according to their subject matter under separate headings, most of which are taken from the Qur'aan, and in some cases from the traditions themselves.

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[23] *Irshaad as-Saaree,* vol. 1, p. 36ff.

[24] *Hadith Literature,* pp. 92-3.

[25] *Studies in Hadith Methodology,* p. 89.

Because al-Bukhaaree nowhere mentions what canons of criticism he applied to the traditions to test their genuineness, or tells us why he compiled the book, many later scholars have tried to infer these things from the text itself. Al-Haazimee, in his *Shuroot al-A'immah,* al-'Iraaqee in his *Alfiyyah,* al-'Aynee and al-Qastallaanee in their introductions to their commentaries on the *Saheeh,* and many other writers on the *hadeeth* sciences, including Ibn as-Salaah, have tried to deduce Bukhaaree's principles from the material he presents.[26]

Al-Bukhaaree's main object was to collect together the sound traditions only. Al-Bukhaaree includes in his work the narrations of narrators when they explicitly state that they had received the traditions from their own authorities. If their statement in this regard was ambiguous, he took care that they had demonstrably met their teachers, and were not known for careless statements. However, it would be a mistake, to suppose that the *Saheeh* is absolutely free of defects. In estimating the reliability of the narrators, his judgment has in certain cases been incorrect, and the Muslim traditionists have pointed this out. Ad-Daaraqutnee (918-995) tried to show the weakness of some two hundred traditions contained in the book, in his work *al-Istidraak wat-Tatabbu',* which has been summarised by al-Jazaa'iree in his *Tawjeeh an-Nazar.*[27] According to as-Suyootee, criticism concerns some 80 narrators and 110 *hadeeths.* The criticism showed that though these *hadeeths* were not mistaken or false, they did not measure up to the high standard which al-Bukhaaree had set.[28] For example, at-Tirmithee said: "The *hadeeths* of Ibn Abee Laylaa cannot be used as evidence. Muhammad ibn Ismaa'eel said: 'Ibn Abee Laylaa is *Sadooq* (truthful).' However, I don't narrate from him because he doesn't know his authentic narrations from his weak ones, and anyone like that I don't narrate from."[29] Aboo Mas'ood of Damascus, and Aboo 'Alee al-Ghassaanee have also criticised some of the narrations in the *Saheeh,* while al-'Aynee in his celebrated commentary has shown the defects of some of its contents.

The *Saheeh* of Muslim

The position of Bukhaaree's *Saheeh* in the literature is not, unrivalled. Another *Saheeh* was being compiled almost simultaneously, which was considered its superior by some, its equal by others, and second to it by most. This was the

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[26] *Hadith Literature,* p. 93.

[27] Ibid., p. 96.

[28] *Tadreeb ar-Raawee,* vol. 1, p. 134. See *Studies in Hadith Methodology,* p. 92.

[29] *Sunan at-Tirmithee,* vol. 2, p. 199.

Saheeh of Muslim ibn al-Hajjaaj ibn Muslim of the Arab Qushayree clan from Nishapur.

Very little is known about Muslim's early life. It is said that he was born in 817, and that having learnt and excelled in the usual disciplines at a precocious age, focussed his attention on *hadeeth.* In its pursuit he travelled widely, visiting all the important centres of learning in Persia, Iraq, Syria and Egypt. He attended the lectures of most of the great traditionists of his day, including Is'haaq ibn Raahawayh, Ahmad ibn Hambal, 'Ubaydulalah al-Qawaareeree, Shuwayh ibn Yoonus, 'Abdullaah ibn Maslamah, and Hamalah ibn Yahyaa. He settled down at Nishapur, earning a living from a small business, and devoted the remainder of his time to the service of the Prophetic *sunnah.* He died in the year 874.

His character is said to have been admirable. His fearless loyalty to the truth is shown by his persistence in associating with al-Bukhaaree while others had deserted him on account of Muhammad ibn Yahyaa ath-Thuhalee's accusations.[30]Like Bukhaaree, too, he wrote a good number of books and treatises on *hadeeth,* and on related subjects. Ibn al-Nadeem mentions five books by him on the subject. Haajjee Khaleefah adds the names of many other works by him in the same field. In his *Saheeh* he examined a third of a million *hadeeths,* from which he selected only about four thousand, which the traditionists unanimously regarded as sound.

Like al-Bukhaaree, Muslim regarded a *hadeeth* as *Saheeh* only when it had been handed down to him through a continuous *isnaad* of known and reliable authorities, was compatible with other material established in this way, and was free from various types of deficiency. He adopted a threefold classification of *hadeeths.*

Firstly, there were those which had been related by narrators who were straight forward and steadfast in their narrations, did not differ much in them from other reliable narrators, and did not commit any palpable confusion in their reports.

Secondly, there were traditions whose narrators were not distinguished for their retentive memory and steadfastness in narrations.

Thirdly, there were the *hadeeths* narrated on the authority of people whom all or most traditionists declared were of questionable reliability. According to Imaam Muslim, the first group makes up the bulk of his book; the second is included as corroborative of the first, while the third is entirely rejected.[31]

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[30] *Hadith Literature,* pp. 97-9.

[31] *Hadith Literature,* pp. 99-100.

Upon completing his *Saheeh*, Imaam Muslim presented it to Aboo Zar'ah of Rayy, a traditionist of great repute, for his comments. Aboo Zar'ah inspected it closely, and Muslim deleted everything which he thought was defective, and retained only such traditions as were declared by him to be genuine.

Thus carefully compiled by Muslim, and proof-read by Aboo Zar'ah, the *Saheeh* has been acclaimed as the most authentic collection of traditions after that of al-Bukhaaree, and superior to the latter in the details of its arrangement. Some traditionists hold it to be superior to the work of al-Bukhaaree in every respect.

After Muslim, a number of other scholars also compiled *Saheeh* collections. These include Ibn Khuzaymah (d. 925), Aboo Haatim Muhammad ibn Hibban (d. 965), and others.[32] None of them, however, ever gained the recognition and popularity that the Muslim community has accorded the definitive achievements of al-Bukhaaree and Muslim. [33]

THE SUNAN WORKS

The *Sunan* works constitute the richest branch of *hadeeth* literature. Since the earliest period of Islaam, the traditionists attached greater importance to legal and doctrinal reports than they did to accounts of a historical (*maghaazee*) nature, arguing that the precise date of the Prophet's departure from Badr, for instance, was of no practical utility for a Muslim. They felt that attention should instead be focussed on topics of relevance to a Muslim's daily life, such as ablutions, prayers, sales, marriages, etc.

This emphasis on *hadeeths* of a practical nature grew even more pronounced after the second half of the third century. Most of the traditionists compiled *hadeeth* collections of the *sunan* alone. Such are the works of Aboo Daawood as-Sijistaanee, at-Tirmithee, an-Nasaa'ee, al-Daarimee, Ibn Maajah, al-Daaraqutnee, and a considerable number of others.[34]

The *Sunan* of Aboo Daawood

This work, which is among the most important of the *hadeeth* anthologies, is the work of Aboo Daawood Sulaymaan ibn al-Ash'ath al-Sijistaanee, who is said to

[32] *Sharh Saheeh Muslim,* p. 8.

[33] *Hadith Literature,* p. 101 and *Studies in Hadith Methodology,* pp. 92-3.

[34] *Hadith Literature,* p. 102.

have examined 500,000 *hadeeths,* and selected 4,800 for his book, a labour which occupied him for twenty years in Tarsus.[35]

Aboo Daawood was a descendant of ‘Imraan of the Azd tribe, who was killed during the Battle of Siffeen on the side of ‘Alee. Aboo Daawood himself was born in 817 in the well-known region of Sijistaan in Khurasan.

When his elementary education was complete, he joined a school in Nishapur at the age of ten. There he studied under Muhammad ibn Aslam (d. 856). He then travelled to Basra, where he received the bulk of his *hadeeth* training. In 838 he visited Kufa, and from there he began a series of journeys in search of *hadeeth,* which took him to the Hijaaz, Iraq, Persia, Syria and Egypt. He met most of the foremost traditionists of his time, and acquired from them a profound knowledge of the traditions which were available.[36]

Aboo Daawood’s travels regularly took him to the metropolis of Baghdad. Once, while staying in that city, he was visited by Aboo Ahmad al-Muwaffaq, the celebrated commander and brother of the Caliph al-Mu‘tamid. When Aboo Daawood enquired as to the purpose of his visit, al-Muwaffaq replied that his objective was threefold. Firstly, he wished to invite Aboo Daawood to reside at Basra, which had become deserted on account of the Zanj insurrection, in the hope that it would be repopulated if famous scholars and their students moved there.[37] Secondly, he requested Aboo Daawood to give classes to his family. Thirdly, he asked him to make these classes private, so that ordinary students would be excluded. Aboo Daawood accepted the first two requests, but expressed his inability to comply with the third. In his view all were equal regarding knowledge, and Aboo Daawood would not tolerate any distinction between rich and poor students. The result was that al-Muwaffaq’s sons attended his lectures side by side with anyone else that wished to attend.

This anecdote, preserved for us by as-Subkee, throws light not just on the great reputation enjoyed by Aboo Daawood as a scholar and a man of principle, but also on the date of his final settlement at Basra. This is unlikely to have occurred before the year 883, when the Zanj insurrection was finally crushed. Aboo Daawood died at Basra in the year 888, at the age of 73.[38]

He was noted for his encyclopaedic knowledge of traditions, his photographic memory, his upright character, and his kindness. One of his most celebrated books on traditions and Sacred Law is his *Sunan,* which is not only regarded as the first

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[35] *Studies in Hadith Methodology,* p. 100.

[36] *Hadith Literature,* p. 103.

[37] *Studies in Hadith Methodology,* p. 99.

[38] *Studies in Hadith Literature,* p. 99.

work of its type in the *hadeeth* literature, but is generally seen as the best and most reliable. It is divided into books, which are subdivided into chapters.[39]

Although Aboo Daawood retained the scrupulous exactitude of his predecessors in reproducing the material which he collected, he differed from them in the criteria of selection. In his *Sunan,* he included not only the *Saheeh* traditions, but also some other accounts that had been classed by other scholars as weak or doubtful. Among the narrators, he relied not only on those who had been unanimously declared acceptable, but also on others who were the subject of criticism. In his opinion, a weak *hadeeth* – if not very weak, was better than the personal opinion of the scholars.[40] This was not necessarily a defect in his book as some critics such as Shu'bah had in fact been over strict in their criticisms of the narrators. None the less, Aboo Daawood collected the most reliable traditions known to him on every subject of *fiqh,* quoting the sources through which the traditions had reached him, together with the various versions of the accounts in question. He draws attention to the defects of certain of the traditions he cites, as well as the relative value of the variant texts. In the case of the traditions which he believed to be genuine, however, he makes no comments whatsoever; he also often took only those parts of long *hadeeths* which were relevant to the chapter in which they were included.

The following remarks made by Aboo Daawood in connection with some of his traditions give us a general idea of the method and nature of his criticism:

"Aboo Daawood says: This is an inauthentic (*munkar*) *hadeeth*. Certainly, it is related by Ibn Jurayj from Ziyaad ibn Sa'd, from az-Zuhree, from Anas, that he said that the Prophet (ﷺ), had put on a ring made of palm-leaf, which he in time discarded.

The mistake in this *hadeeth* is to be attributed to Humaam as no other narrator has related it."[41]

And in connection with a further *hadeeth,* after giving two versions of it, he remarks: "The account related by Anas is more correct than the other."[42]

Since the author collected traditions which no-one else had ever assembled together, it has been accepted as a standard work by scholars of a wide variety of schools, particularly in Iraq, Egypt, North Africa and many other parts of the

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[39] *Hadith Literature,* pp. 104-5.

[40] *Studies in Hadith Literature,* p. 101.

[41] *Sunan Abu Dawud,* vol. 1, p. 4.

[42] Ibid., pp. 32-3.

Islamic world.[43] *Sunan Abee Daawood* is the most comprehensive of the *Sunan* with regard to legal *hadeeths.*[44]

Many commentaries have been written on the book, and the best one available is that of Shamsul-Haq 'Azeemaabaadee, *'Awn al-Ma'bood Sharh Sunan Abee Daawood.* Another very important work has been published under the title *Tah'theeb Sunan Abee Daawood* edited by Ahmad Shaakir and others in 8 volumes in Cairo. It contains the books of Munthiree and Ibn al-Qayyim.[45]

The *Sunan* of At-Tirmithee

The general principles with regard to the criticism of *hadeeth* which had been adopted by Aboo Daawood were further improved upon and followed by his student Aboo 'Eesaa Muhammad ibn 'Eesaa ibn Sawrah ibn Moosaa ad-Dahhaak at-Tirmithee, in his compilation which he called *al-Jaami'.* This work contains the bulk of the traditions - legal, theological, and historical - that had been accepted by the jurists of the main juridical tendencies as the basis of Islamic law.

At-Tirmithee was born at Makkah in the year 821. He travelled a good deal in search of traditions, visiting the great centres of Islaamic learning in Iraq, Persia and Khurasan, where he was able to associate with eminent traditionists such as al-Bukhaaree, Muslim, Aboo Daawood and others. He returned to his hometown in the province of Khurasan in 862 and compiled his *Jaami'* after that. It was completed some twenty years later. Aboo 'Eesaa died at Tirmith in 892.[46]

Like Aboo Daawod, at-Tirmithee possessed a remarkably sharp and retentive memory, which was severely tested many times. It is related that during an early stage of his travels, a traditionist once dictated to him several traditions which occupied sixteen pages, which, however, were lost by at-Tirmithee before he could revise them. He met the traditionist again after some time, and requested him to recite some traditions. The teacher suggested that he would read out from his manuscript the same traditions that he had dictated to at-Tirmithee during their previous meeting, and that at-Tirmithee should compare his notes with what he heard. Instead of telling the traditionist that he had misplaced his notes, at-Tirmithee picked up some blank sheets of paper in his hand, and looked into them as though they contained his notes, while the teacher began to read his book. However, the teacher soon noticed the trick, and grew angry at the young

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43 *Hadith Literature,* pp. 105-7.

44 *Studies in Hadith Literature,* p. 101.

45 Ibid.

46 *Hadith Literature,* p. 107.

student's conduct. At-Tirmithee, however, explained that he remembered every word of what had been dictated to him. The teacher was reluctant to believe him, and challenged him to recite the traditions from his memory. At-Tirmithee accepted this challenge, and proceeded to recite all the traditions without committing a single mistake. At this, the teacher doubted his statement that he had not been able to revise from his notes, and decided to test his student by reciting forty other traditions, and ask at-Tirmithee to reproduce them. Without hesitation, at-Tirmithee repeated what he heard verbatim, and his teacher, convinced now of the truth of his statement, declared his pleasure and satisfaction at the young man's powers of retention.[47]

At-Tirmithee's *Jaami'*, assembled through the use of this gift, is recognised as one of the most important works of *hadeeth* literature, and is unanimously included among the six canonical collections of *hadeeth*. It contains altogether 3956 *hadeeths*.[48] Not only did he take great pains to determine the identity, names, titles and pet names of each narrator in the traditions he cited; he also attempted to state the degree of reliability and how the jurists of the various schools of law used them. He added a note to almost every *hadeeth*, prefaced with the words, 'Aboo 'Eesaa says…' He then proceeds to state a range of points connected with the tradition. The following example will show the nature and importance of these notes.

Qutaybah, Hannaad, Aboo Kurayb, Ahmad ibn Manee', Mahmood ibn Ghaylan and Aboo 'Ammaar have related to us saying that Wakee' related to them from al-A'mash, from Habeeb ibn Abee Thaabit, from 'Urwah from 'Aa'ishah that the Prophet (ﷺ) once kissed one of his wives, and then went out to offer prayers without performing ablution. 'Urwah asked 'Aa'ishah: "Who could that be but yourself?" and 'Aa'ishah laughed.[49]

Aboo 'Eesaa says: "A similar tradition has been related by many of those who possessed knowledge among the Companions and the Followers, and this is the opinion of Sufyaan ath-Thawree and the jurists of Kufa, who hold that a kiss does not invalidate one's ablution. Maalik ibn Anas, al-Awzaa'ee, al-Shaafi'ee, Ahmad [ibn Hambal] and Is'haaq [ibn Raahawayh], however, hold that a kiss does invalidate ablution, and this is the opinion of many learned Companions and Successors. Our people [Maalik, Ahmad *et al.*] did not follow the *hadeeth* related by 'Aa'ishah from the Prophet (ﷺ) because it did not appear to be genuine to

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[47] *Hadith Literature,* pp. 107-8.

[48] *Studies in Hadith Methodology,* p. 103.

[49] *Sunan Abu Dawud*, vol. 1, p. 43, no. 179, at-Tirmithee, an-Nasaa'ee and Ibn Maajah, and in *Saheeh Sunan Abee Daawood*, vol. 1, p. 36, no. 165, as well as by Ahmad Shaakir in *Jaami'as-Saheeh*, vol. 1, pp. 133-4.

them on account of its *isnaad.* I heard Aboo Bakr al-'Attaar of Basra quote 'Alee ibn al-Madeenee, who said that Yahyaa ibn Sa'eed al-Qattaan declared this tradition to be weak, and said that it was useless. I also heard Muhammad ibn Ismaa'eel call it a weak tradition, saying that Habeeb ibn Abee Thaabit never heard any traditions from 'Urwah. Ibraaheem at-Taymee also related from 'Aa'ishah that the Prophet (ﷺ) kissed her and did not perform ablutions afterwards; but this too is not genuine, because Ibraaheem at-Taymee is not known to have heard this tradition from 'Aa'ishah. As a matter of fact, nothing that has been imputed to the Prophet (ﷺ) on this subject can be called genuine."[50]

The above example should suffice to demonstrate the nature of the remarks appended by Aboo 'Eesaa to the traditions of his *Jaami'.* He categorised the *hadeeths* as *Saheeh* (sound), *Hasan* (fair), *Saheeh Hasan* (sound fair), *Hasan Saheeh* (fair-sound), *Ghareeb* (rare), *Da'eef* (weak), or *Munkar* (rejected). But perhaps the most important feature of the *Jaami'* as far as assessments of reliability are concerned, is the category of *hasan.* Most of the traditions on which many of the rites and laws of religion are based belong to this class. Al-Bukhaaree, Ibn Hambal and others had already used the term, but rather sparingly, and in a loose and non-technical sense. Aboo 'Eesaa realised the importance of these *hadeeths* as a source of law, defined the term for the first time, and applied it to those traditions which fulfilled its requirements.[51]

To determine this class of traditions and the degree of their reliability, at-Tirmithee described some of them as *Saheeh Hasan,* some as *Hasan,* and others as *Hasan Ghareeb.* But he was not quite as consistent in his use of the term *Hasan,* and many traditionists have criticised him on this account.

There have been many commentaries written on this work. The best one available at present is the work of 'Abdur-Rahmaan Mubaarakpuree entitled, *Tuhfatul-Ahwathee* in four volumes and has been reprinted several times.[52]

The *Sunan* of An-Nasaa'ee

Another important work in this category is that compiled by Aboo 'Abdir-Rahmaan Ahmad ibn Shu'ayb an-Nasaa'ee, who was born in the year 827 (6 or 7 years after at-Tirmithee), at Nasaa, a town in Khurasan. Having received his early education in his home province, he travelled at the age of fifteen to Balkh, where

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[50] *Sunan at-Tirmithee,* vol. 1, p. 5.

[51] *Hadith Literature,* p. 111.

[52] *Studies in Hadith Methodology,* p. 104.

he studied *hadeeths* with Qutaybah ibn Sa'eed for over a year.[53] He travelled widely in pursuit of *hadeeth,* to Iraq, Arabia, Syria, etc., and settled down in Egypt, where one of his teachers, Yoonus ibn 'Abdil-A'laa, was living. In 914 he went to Damascus, where he found the people holding erroneous views against 'Alee ibn Abee Taalib, due to the past influence of the Umayyads. In order to guide the people, he composed a book on the merits of 'Alee and wanted to read it from the pulpit of a mosque. But the congregation, instead of giving him a patient hearing, maltreated him, beat him, and drove him from the mosque. He died in the year 915, perhaps as a result of this incident.

An-Nasaa'ee was recognised as the leading traditionist of his day. 'Abdullaah ibn Ahmad ibn Hambal, Muhammad ibn Ibraaheem, 'Alee ibn 'Umar and other major traditionists, regarded him as such. His scrupulousness is evident from the fact that in connection with the traditions related by his teacher al-Haarith ibn Miskeen, he never used the term *haddathanaa* or *akhbaranaa,* as he did in the case of those traditions which had reached him via other scholars, for although the materials he acquired from al-Haarith were read by the latter in a public class, an-Nasaa'ee had been prohibited from attending, and thus was obliged to hear them by concealing himself at the gate of the lecture hall. He would write: I heard this *hadeeth* while it was read to al-Haarith ibn Miskeen.[54]

In his large work on *Sunan* (which he confessed contained a fair number of weak and dubious traditions), an-Nasaa'ee compiled the legal traditions which he considered to be either fairly reliable or of possible reliability. At the request of some of his friends, he also produced a synopsis of the *Sunan,* called *al-Mujtabaa,* or *as-Sunan as-Sughraa.* This latter work, which he claimed contained only reliable traditions, is now accepted as one of the six canonical collections.[55]

In *as-Sunan as-Sughraa,* an-Nasaa'ee entirely ignores the point of view of his contemporary at-Tirmithee, who had sought to apply traditions to specific problems, and arranged his book accordingly. An-Nasaa'ee's main object was only to establish the text of traditions and record the divergences between their various versions, almost all of which he extensively quotes, instead of merely referring to them, as Aboo Daawood and at-Tirmithee had done. In many places, he gives headings to the differences between the various narrators, and mentions the smallest differences between them. In some cases, after giving the various versions of a *hadeeth,* an-Nasaa'ee points out that some of them are incorrect. He is known, likewise, for his strictness in assessing and selecting his authorities; in fact, it is said that his principles of criticism were more rigorous than those of

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[53] *Tabaqaat ash-Shaafi'iyyah al-Kubraa,* vol. 2, pp. 83-4.

[54] *Hadith Literature,* p. 112 and *Studies in Hadith Methodology,* p. 97.

[55] *Hadith Literature,* p. 113.

Muslim.[56] The book does, however, contain many weak and doubtful traditions related by unknown narrators of questionable credentials.

An-Nasaa'ee's *Sunan* did not attract the attention of early scholars with regard to commentary. As-Suyootee wrote a short commentary called *Zahrur-Rabaa 'alaa al-Mujtabaa,* more than 500 years later.[57]

The *Sunan* of Ad-Daarimee

This is among the earliest *sunan* works to have come down to us. Its author, Aboo Muhammad 'Abdullaah ibn 'Abdir-Rahmaan (797-868) was a member of the Arabian clan of the Banoo Daarim, an offshoot of the tribe of Tameem. Like many of his contemporaries, he travelled a good deal in search of *hadeeths,* and studied under important traditionists such as Yazeed ibn Haaroon and Sa'eed ibn 'Aamir. Well-known for his devotion to his field, he was also celebrated for his honesty and piety. When offered a post as judge at Samarqand he refused, afraid he might commit an injustice, until he was pressed hard to accept; and he resigned after judging only one case.[58]

The *Sunan* of ad-Daarimee contains some 3,550 traditions, arranged in 1,408 chapters according to subject matter. One special feature of the book is its general introductory chapter in which the compiler presents a number of *hadeeths* connected with a range of matters, including certain usages of the Arabs before Islaam, traditions connected with the life and character of the Prophet (ﷺ), material related to the written recording of *hadeeths,* and the great importance of knowledge. In the main body of the text, ad-Daarimee follows the same plan as the later *sunan* compilers. After citing a group of traditions, he adds notes, in some of which he offers his own opinion on certain problems, identifies some narrators, or criticises their reliability, or draws attention to variant versions of a tradition. These notes, however, are much briefer than those appended to the previously mentioned *sunan* works.

The book is generally accepted as an important source, and has been regarded by some traditionists as the sixth of the canonical collections. It never, however, attained the position of the any of the former three works, because it contains more weak and defective traditions than they do.[59]

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[56] *Tathkirah al-Huffaaz,* vol. 2, p. 268.

[57] *Studies in Hadith Literature,* p. 98.

[58] *Tathkirah al-Huffaaz,* vol. 2, pp. 115-7.

[59] *Hadith Literature,* pp. 113-5.

The *Sunan* of Ibn Maajah

Most *hadeeth* scholars prefer the *Sunan* of Ibn Maajah (824-886) to the work of ad-Daarimee, including it in the Sound Six collections. Aboo 'Abdillaah Muhammad ibn Yazeed ibn Rabee' (commonly known as Ibn Maajah), was born at Qazween. He began the study of *hadeeth* in his late teens and visited the important centres of learning in Iran, Iraq, Syria and Egypt, and studied under the great traditionists of his day.[60] Ibn Maajah compiled several works in the area of *hadeeth,* the most important being his *Sunan.* In this work, the author collected 4,341 traditions, distributed over 32 books and 1,500 chapters. Out of them 3002 have been recorded by authors of the remaining five books. Of the remaining 1339 *hadeeths* which were recorded by Ibn Maajah alone, 428 were *Saheeh,* 199 were *Hasah,* 613 were *Da'eef* and 99 were *Munkar* (fabrications).[61] It is said that after completing the book, Ibn Maajah presented it for criticism to Aboo Zar'ah, recognised as the most competent *hadeeth* critic of the day. Aboo Zar'ah liked the general plan of the book, and remarked that he expected it to supersede the *hadeeth* works that then enjoyed general currency. He also noted that the number of weak traditions in the book was not large.

Despite this approbation, however, it emerges that the book does in fact include a many forged traditions. Ibn al-Jawzee has declared in his work *al-Mawdoo'aat* that all the traditions on the merits of individuals or tribes or towns are forged and many such traditions are found in *Sunan Ibn Maajah.*[62] Although other scholars of the *Sunan* also recorded weak traditions, they mostly noted them in their books. However, Ibn Maajah made no mention of the weak traditions in his work. Scholars like Ibn al-Atheer (d. 606 AH), Ibn Hajar (d. 852 AH) and Qastallaanee (d. 923 AH) disliked including this book among the Sound Six.

The main features of *Sunan Ibn Maajah* are that it has very little repetition and is one of the best in arrangement of chapters and sub-chapters.[63]

The *Sunan* of Ad-Daaraqutnee

Another *Sunan* work of importance was compiled by Abul-Hasan 'Alee ibn 'Umar (918-995), generally known as ad-Daaraqutnee on account of his residence in the Baghdad urban quarter known as Daar Qutn.

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[60] *Studies in Hadith Methodology,* p. 105.

[61] Ibid., p. 106.

[62] *Hadith Literature*, pp. 115-6.

[63] *Studies in Hadith Methodology,* p. 107.

Ad-Daaraqutnee rapidly acquired a sound foundation in Arabic literature and the Islamic sciences, in particular the traditions and the variant readings (*qiraa'aat*) of the Qur'aan. His book on the latter subject is acknowledged as the first work of its type, and most later authors follow its general plan. Among his students, who recognised his wide and critical knowledge of *hadeeth,* were al-Haakim, Aboo Nu'aym al-Isfahaanee, whose book the *Hilyatul-Awliyaa* is said to be the best work of Muslim hagiography, Tammaam of Rayy, and the traditionist 'Abdul-Ghanee ibn Sa'eed. Al-Haakim, in particular, who narrates traditions from about 2,000 individuals, remarked that he never met a scholar like ad-Daaraqutnee, whose knowledge proved encyclopedic whatever subject was broached.

Almost every traditionist who came to Baghdad made a point of visiting him. Aboo Mansoor ibn al-Karkhee, while compiling his own *Musnad,* depended on ad-Daaraqutnee's help in identifying defective traditions; while Aboo Bakr al-Barqaani based a work on *hadeeth* on notes dictated by ad-Daaraqutnee to Aboo Mansoor.[203] He likewise rendered material help in the compilation of a *musnad* work by Ibn Hinzaabah, the able and learned minister of the Ikhsheedee rulers of Egypt. Having learnt that this *Musnad* was being compiled, ad-Daaraqutnee travelled from Baghdad to Egypt, where he remained until the work was completed. Throughout this period, Ibn Hinzaabah showed him immense deference and respect, and upon completion bestowed upon him rich rewards.

Ad-Daaraqutnee himself compiled many useful works on *hadeeth* and related subjects. The *Sunan,* which was recognised as one of the most reliable *hadeeth* collections - next in importance only to the Sound Six. It was used by al-Baghawee (d. 1122) as one of the chief sources for his influential *Masaabeeh as-Sunnah,* which in turn formed the basis for the *Mishkaat al-Masaabih* of at-Tabreezee.

In his *Sunan,* Daaraqutni adduces traditions he considers reasonably authentic, supplementing them with *isnaads* and alternate versions. Of the very first *hadeeth,* for instance, he gives five different versions, with five separate chains of authority, some of which he adjudges weak. To some traditions he adds notes, in which he attempts to fix their degree of reliability and the identity of some of their narrators, and assesses their character and reliability. However, the number of weak traditions in his *Sunan* is fairly large; it is at any rate larger than in any of the *Sunan* works conventionally included in the canonical Six; and has hence not been included among them.[64]

[64] *Hadith Literature,* pp. 116-8.

The *Sunan* of Al-Bayhaqee

After ad-Daaraqutnee came Aboo Bakr Ahmad ibn al-Husayn of Bayhaq, a group of villages near Nishapur. Al-Bayhaqee was born in 994 CE, and studied tradition under more than a hundred eminent traditionists of his time, including al-Haakim an-Nisaabooree, of whom he became the most eminent pupil. Having excelled in the various Islaamic sciences, al-Bayhaqee soon became a remarkably prolific author, producing several hundred books on *hadeeth* and Shaafi'ee law, some of which are said to be unparalleled in the history of the literature.[65] His two *Sunan* works, of an unusual length and thoroughness, are particularly revered. His reputation as a traditionist and a jurist attracted the attention of the learned of Nishapur, who invited him to their city and requested him to read one of his books to them. He died in the year 1065 CE.

The *Sunan* of Sa'eed Ibn Mansoor

Less well-known, but earlier than all the *sunan* works so far mentioned, is the *Sunan* of Aboo 'Uthmaan Sa'eed ibn Mansoor ibn Shu'bah (d. 841). He was born at Merv and brought up in the city of Balkh. Ibn Mansoor wandered throughout a large part of the Muslim world, finally settling at Makkah.

Ibn Mansoor learnt traditions from a range of prominent experts including Imaam Maalik, Hammaad, Aboo 'Awaanah and others, and in turn instructed another group of luminaries such as Muslim, Aboo Daawood, and Ahmad ibn Hambal, all of whom spoke of his scholarship in terms of the highest veneration.[66] His *Sunan,* in which he is said to have had great confidence, appears to have been compiled towards the end of his life. It contains a large number of traditions received from the Prophet (ﷺ) through only three intermediaries.[67]

The *Sunan* of Aboo Muslim Al-Kashshee

Aboo Muslim Ibraahim ibn 'Abdillaah al-Kashshee (d. 895), was from a village called Kashsh located in Khuzistaan. After studying traditions under Aboo 'Aasim an-Nabeel, Aboo 'Awaanah and others, he visited Baghdad, where he delivered lectures on *hadeeth.* These soon attracted a remarkably large number of students, so many, in fact, that his voice was not audible to them all, and seven

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[65] *Tabaqaat ash-Shaafi'iyyah al-Kubraa,* vol. 3, p. 5.

[66] *Tathkirah al-Huffaaz,* vol. 2, p. 5.

[67] *Hadith Literature,* pp. 118-9.

men had to be appointed to repeat his words to various parts of the audience. Like the compilation of Ibn Mansoor, his *sunan* is said to have contained many reports transmitted through only three narrators.[68]

THE MU'JAM WORKS

Although the *Mu'jam* works never acquired the esteem accorded the collections of *Sunan*, many were compiled and are still extensively used. They differ in form from one author to another. Sometimes it is arranged according to alphabetical names of the Companions, other times according to regions and yet other times according to the alphabetical names of teachers of compilers.

The *Mu'jam* of at-Tabaraanee

The best known *Mu'jams* are those of Abul-Qaasim Sulaymaan ibn Ahmad ibn Ayyoob at-Tabaraanee. At-Tabaraanee was born in Tiberias, then a flourishing Muslim city, in 873. His family belonged to the Lakhm tribe from Yemen which had migrated to Quds. Ath-Thahabee mentioned that at-Tabaraanee began his study of *hadeeth* at the age of 13 in Tabareeyah. A year later he went to Quds to further his studies.[69] On his academic travels, he visited most of the important centres of learning in Syria, Egypt, the Hijaaz, Yemen, Iraq, Afghanistan and Iran, acquiring traditions from about a thousand narrators. At-Tabaraanee spent 30 years learning *hadeeth* and the number of his teachers exceeds one thousand. He finally settled at Isfahan in 902, where a pension was fixed for him by the Governor Ibn Rustum. There he lived a quiet life for 70 years, teaching *hadeeth* and compiling a number of books on the subject, dying at last in 970 at the age of one hundred.

Of his works, a list of which is provided by ath-Thahabee, the most important are his three *Mu'jams*. The largest of these, commonly known as the Great *Mu'jam* (*al-Mu'jam al-Kabeer*), is in fact a *Musnad* work. Its 12 volumes contain about 25,000 traditions that have been collected together under the names of the various Companions by whom they are narrated, the names being presented alphabetically. It contains a great deal of historical information along with the *hadeeths*. This book absorbed totally or partially hundreds of early works.[70] The Medium *Mu'jam* (*al-Mu'jam al-Awsat*) is in six volumes, and contains the rare traditions narrated to the compiler by his teachers, whose names, together with

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[68] *Hadith Literature*, pp. 119-120.

[69] *Studies in Hadith Methodology*, p. 108.

[70] *Studies in Hadith Methodology*, p. 109.

their traditions, are set out, again alphabetically. The author took great pride in this work, which, although it contains a number of weak traditions, demonstrates his wide knowledge of the subject. Finally, there is at-Tabaraanee's Lesser *Mu'jam* (*al-Mu'jam as-Sagheer*), which was his first *Mu'jam*, and which contains only one tradition narrated by each of his teachers.[71]

Although these are the best-known works of the type, many other *Mu'jam* works were compiled, some of which are listed by Haaji Khaleefah.

THE JAAMI' WORKS

Some generations later after the eras of the classics, another genre of *hadeeth* works appeared in which scholars gathered the narrations from existing works and arranging them in a variety of different ways.

The *Jaami'* of Ibn al-Atheer

Al-Mubaarak ibn Muhammad ibn 'Abdil-Kareem al-Jazaree belonged to a famous literary family. His brother 'Alee was a historian famous for his *al-Kaamil fee at-Taareekh*, and his other brother Nasrullaah was the author of many literary works. All three of them are known by the title "Ibn al-Atheer".

Our author, the *muhaddith*, was born in 554AH in Jazeerah of Ibn 'Umar, a town north of Mosul. In 565AH he moved to Mosul and made it his permanent residence. He became the leading scholar of his time in Arabic language, exegesis of the Qur'aan, *hadeeth* and *Fiqh*. Ibn al-Atheer held important advisory posts in successive governments. Later he became ill with gout in his legs and was unable to stretch his legs of walk. All of his literary works were productions of his days of illness. Ibn al-Atheer used to dictate to his students and they would write for him.

His *an-Nihaayah fee Ghareeb al-Hadeeth* is a very important work for researchers and scholars for understanding the meanings of unusual words used in *hadeeth* literature. However his main work was *Jaami' al-Usool fee Ahaadeeth ar-Rasool* in which he collected all the *hadeeths* recorded in *al-Muwatta, Saheeh al-Bukhaaree, Saheeh Muslim, Jaami' at-Tirmithee, Sunan Abee Daawood,* and *Sunan an-Nasaa'ee.* He omitted the *sanads* and arranged the chapters in alphabetical order.

The best edition of this work is that of 'Abdul-Qaadir al-Arnaa'oot of Damascus.

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[71] *Hadith Literature*, p. 121.

The *Zawaa'id* Work of al-Haythamee

'Alee ibn Abee Bakr ibn Sulaymaan al-Haythamee (735-807AH) studied the Qur'aan after reaching the age of maturity. He became the constant student and companion of the famous *hadeeth* scholar Zaynud-Deen al-'Iraaqee. Al-Haythamee married Zaynud-Deen's daughter and he taught him the science of *hadeeth* and the method of extracting *hadeeths* from works that were not mentioned in the Sound Six. As a result, al-Haythamee became an expert on this subject and composed a number of works on *zawaa'id.*

Later he collected all of his books on *zawaa'id* in a single encyclopaedic work named *Majma' az-Zawaa'id wa manba' al-Fawaa'id.* In it he dropped the *sanads* for the sake of brevity, which created a kind of defect in the work, and arranged the book according to the *Jaami'* and *Sunan* patterns, explaining the grade of the *hadeeth* or mentioning the names of defective narrators. However, his gradings were not always acceptable to later scholars. The book was published in 10 volumes in Cairo in 1352AH.

The *Jaami'* of as-Suyootee

Jalaalud-Deen 'Abdur-Rahmaan ibn Kamaalid-Deen as-Suyootee was born in 849AH and his father died when he was 6 years old. His list of 150 teachers contain the names of all the famous scholars of his time. As-Suyootee compiled over 600 works which were mostly abridgments of the books of earlier scholars. Many scholars of his day disliked his style of writing and accused him of stealing the materials of the early scholars.

RANKING OF HADEETH COLLECTIONS

The works of *hadeeth* literature have been grouped by the traditionists into four classes, according to their authority and importance.

First: To the first category belong the works which are considered the most reliable. These are (i) the *Muwatta* of Maalik; (ii) *Saheeh al-Bukhaaree,* and (iii) *Saheeh Muslim.* The latter two of these works include almost all the traditions contained in the *Muwatta*, and hence most major traditionists did not include it in the six canonical collections. These three books have been generally accepted as authentic since the lifetime of their authors. The *Muwatta* was declared by Imaam ash-Shaafi'ee to be the most authentic book after the Qur'aan,[72] while the *Saheeh* of al-Bukhaaree was, as described earlier, received by 90,000 students from the

[72] *Hujjatul-laah al-Baalighah,* vol. 1, pp. 132-4.

author himself, and was accepted as reliable by all the important traditionists of the time, such as Abul-Hasan ibn al-Qattaan and others. The *Saheeh* of Muslim, too, did not take long to receive the general approval of the traditionists.

Second: To a second category belong the four *Sunan* works, which, together with the two *Saheeh,* are known as *al-Kutub al-Sittah* (the Six Books) or *as-Sihaah as-Sittah* (the Sound Six). The tendency to associate some of the *Sunan* works with the two *Saheeh* appears, to have begun sometime in the middle of the fourth century, when Sa‘eed ibn al-Sakan[73] announced that the two *Saheehs* of al-Bukhaaree and Muslim, and the two *Sunans* of Aboo Daawood and an-Nasaa’ee, were the foundations of Islaam. After a period of time the *Jaami‘* of at-Tirmithee was added to the above four books, and the five together were given the title of *al-Usool al-Khamsah* (the Five Foundations).[74]

It is not easy to determine when the *Jaami‘* of at-Tirmithee received the general recognition of the traditionists. Ibn Hazm, whose list of reliable *hadeeth* works is still extant, directed some criticism against the book, because it contained traditions related by the questionable figures of al-Masloob and al-Kalbee.[75] But it is probable that the general recognition of at-Tirmithee’s *Jaami‘* preceded that of the work of Ibn Maajah, which was added to the five books for the first time by Muhammad ibn Taahir, who died around the beginning of the sixth century (505/1113). None the less, it has been pointed out that throughout the sixth century a place among the five was denied Ibn Maajah by the traditionists. It was from the seventh century that the Six Books became generally recognised as the most reliable collections of *hadeeth.*

The following principles appear to have guided the traditionists in their choice of these six works:

(i) Their compilers had laid down certain clear principles for the selection and assessment of the *hadeeth* they chose.

(ii) They mostly contained sound or fair traditions, and any weak material was usually indicated as such.

(iii) The material they contained had been carefully assessed and checked by the leading authorities in different parts of the Islamic world, and furnished with extensive commentaries which clarified their virtues and demerits.

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[73] One of the distinguished scholars of *hadeeth* who died 964CE in Egypt, and whose *Musannaf* was recognized a century after his death by Ibn Hazm as one of the best collections of *hadeeth.*

[74] *Tadreeb ar-Raawee,* p. 29.

[75] *Tadreeb ar-Raawee,* p. 56.

(iv) They had been used as a basis for the establishment of legal and theological positions.[76]

Third: To a third category belong such *Musnads, Musannafs,* and other collections as had been compiled before or after the *Saheehs* of al-Bukhaaree and Muslim, contained reliable as well as unreliable material, and had not been thoroughly examined by the traditionists or used as source texts in books of law and doctrine. Works of this type include the *Musnads* of ‘Abd ibn Humayd and at-Tayaalisee, and the *Musannaf* works of ‘Abdur-Razzaaq, Ibn Abee Shaybah, and others.

Fourth: A fourth category contains collections of *hadeeths* made by compilers who in the later period collected traditions which were not found in the collections of the early anthologists. Much such material was spurious. The *Musnad* of al-Khwaarizmee may be included in this class.

According to some authorities, there exists a fifth category of *hadeeth* works, which contain such traditions as are declared by the Muslim doctors to be unreliable or definitely forged.[77]

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[76] *Hadith Literature,* p. 124.

[77] *Hadith Literature,* pp. 122-5.

NINE: Biographies

Scholars of *hadeeth* realized the importance of chronology, biography and criticism from the beginning of the narration of *hadeeths*. Consequently, like all of the other elements of this science, independent works dealing with narrators and chronology appeared before the end of the second century.

The actual beginning point is difficult to determine, however, Ibn Nadeem mentioned two books in his *Fihrist* as *Kitaab at-Taareekh* by 'Abdullaah ibn al-Mubaarak and the other by al-Layth ibn Sa'd (d. 781CE). Al-Waaqidee and Haytham ibn 'Adee, both of whom died at the beginning of the third century, did a number of works which served as important sources for later writers like, *Kitaab at-Tabaqaat, Kitaab Tabaqaat man Rawaa 'anin-Nabee* (The Book of Levels of Those Who Narrated from the Prophet), etc.[1]

By the third century, the compilation of biographies, which came to be called *Asmaa ar-Rijaal* or *Kutub ar-Rijaal,* almost every traditionist of repute compiled simultaneously with his collection of narrations, some biographies of the narrators. All of the compilers of the Sound Six have to their credit one or more important books on the biography of the narrators. There also appeared specialists like; Ibn Sa'd (230AH/884), Khaleefah ibn al-Khayaat, and Ibn Abee Khaythamah (d. 279AH/892 CE).

The magnitude of these biographical dictionaries may be understood from the large number of narrators whose biographies they contain. Ibn Sa'd's *Tabaqaat* contains the biographies of more than 4,000 traditionists. Al-Bukhaaree's *Taareekh* deals with more than 42,000 traditionists. Al-Khateebal-Baghdaadee in his History of Baghdad, gives short biographies of 7,831 persons. Ibn 'Asaakir in the eighty volumes of his History of Damascus, collected together the biographies of a much larger number of people. Ibn Hajar in his *Tahtheeb at-Tahtheeb* and *Meezaan al-I'tidaal*, summarized the biographical references of 12,415 and 14,343 narrators of traditions respectively.[2]

The works on the *Asmaa ar-Rijaal*, however, differ from one another in their scope, their general plan, and the detailed nature of their contents, according to the main object of their compilers and authors. Some of them, like the *Tabaqat al-Huffaaz* of Thahabee, and various other works on weak or un-reliable narrators, contain extremely short notices on a particular class of narrators of traditions. Others deal with only the narrators' names, pet names (*kunyah*) and their titles (*nisbah*). Examples of this type are the various works on *Asmaa wal-Kunaa*, and

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[1] *Hadith Literature*, pp. 168-9.

[2] *Hadith Literature*, pp. 170-1.

the well-known *Kitaab al-Ansaab* of al-Sam'aanee. Yet others contain biographical details of all narrators who lived in or visited a particular town, e.g. Aleppo, Baghdad, Damascus, etc. The works of al-Khateeb al-Baghdaadee, Ibn al-'Asaakir and others are examples of this type. Some of them dealt with only the reliable or unreliable narrators, like *Kitaab al-Thiqaat* and *Kitaab ad-Du'afaa* by Ibn Hibbaan and others. Others contain the biographies of only such narrators as find a place in any particular collection of traditions or in a group of them. To this class belong a large number of works that deal with the lives of the narrators on whom al-Bukhaaree or Muslim or the authors of all the Sound Six have relied.

The works on the *Asmaa ar-Rijaal* may be classified into two main groups: (1) The general works and (2) The special works.

1. General Works. This refers to those works which contain the biographies of all the narrators, or at least of all the important ones among them, who had been known to their compilers. Most of the early works on this subject belong to this class. The Tabaqaat of Muhammad ibn Sa'd, the three Histories of al-Bukhaaree, the History of Ahmad ibn Abee Khaythamah, and many other works on the *Asmaa ar-Rijaal*, which were compiled

during the third century of the Hijrah following this pattern.[3]

Tabaqaat Ibn Sa'd

The earliest of these works received by us is the Kitaab al- *Tabaqaat al-Kabeer* by Ibn Sa'd. Aboo 'Abdillaah Muhammad ibn Sa'd ibn Munee' az-Zuhree belonged to a family of Babylonian slaves of the family of the great traditionist, 'Abdullaah ibn 'Abbaas, who had granted them their freedom. Born at Basra, the great centre of *hadeeth* learning, Ibn Sa'd was attracted to this field and traveled through Kufa, Makkah and Madeenah where he stayed for quite a long time. When he finally came to Baghdad, the greatest centre of intellectual activity in his time, he was blessed with the opportunity to become the personal literary assistant to al-Waaqidee, one of the early Arab historians. He worked for him for such a long time that he was given title "*Kaatib al-Waqidee*" (the secretary of Waqidee), by which he became generally known.

Eventually Ibn Sa'd's reputation in Baghdad as a historian and traditionist attracted a band of students who sat at his feet and studied Tradition and History

[3] *Hadith Literature*, pp. 171-2.

with him. One of the most prominent among them was the great historian, al-BaIaadhuree who in his later career borrowed a great deal from Ibn Sa'd in his well known work *Futooh al-Buldaan*. Ibn Sa'd died in the year 230AH/844CE.[4]

Ibn Sa'd's *Kitaab Akhbaar an-Nabee* constitutes only a portion of his major work, *Tabaqaat*. It was compiled and completed by the author, but was handed down to posterity by his student, Haarith ibn Muhammad ibn Abee Usaamah (802-896).

The *Tabaqaat* was completely planned and compiled by Ibn Sa'd, but could not be completed by him. He dictated whatever he had written of this book, to his student, Husayn ibn Fahm (826-901), who is reported to have been a keen student of traditions and of the biographies of the narrators.[5] Ibn Fahm completed the book according to the plan of its author, added to it his short biographical notice as well as that of certain other narrators whose names had already been included by the author in the general plan of his work, and read it to his own students.[6]

The *Tabaqaat* of Ibn Sa'd is one of the earliest extant works on *Asmaa ar-Rijaal* containing biographical notices of most of the important narrators of the most important period in the history of traditions. It is a rich mine of many-sided, valuable information about the early history of Islaam. It may be described not only as the most important extant work on the subject, but also as one of the most important works in Arabic literature in general. Since the beginning of the fourth century A.H., it has been used as a source by a large number of authors on Arabian history and biography. Al-Balaadhuree, at-Tabaree, al-Khateeib al-Baghdaadee, Ibn al-Atheer, al-Nawawee and Ibn Hajar all used it as an important source for their works, and as-Suyootee summarized it. As a general biographical dictionary of the narrators it appears to have always occupied a unique position in the *Asmaa ar-Rijaal*. The other works of the *Tabaqaat* class deal only with particular classes of the narrators.[7]

Kitaab at-Taareekh of Imaam al-Bukhaaree

Ibn Sa'd's *Tabaqaat* was soon followed by the works of al-Bukhaaree stated that he possessed some biographical knowledge about every narrator of 300,000 traditions he had memorized. He compiled three books on the history of the narrators in general. The largest of these is said to have contained the biographical

[4] *Hadith Literature*, pp. 172-3.

[5] *Taareekh Baghdaad*, vol. 8, p. 92.

[6] *Hadith Literature*, p. 173.

[7] *Hadith Literature*, p. 178.

notices of more than 40,000 narrators. But no complete manuscript of the book is known to exist. Only various parts of it are preserved in certain libraries on the basis of which the Daa'irat al-Ma'aarif, Hyderabad (India) has prepared a text of the book, and published it.

2. Special Works. By special works is meant works dedicated to particular groups, backgrounds or eras of narrators. These specialized biographical dictionaries of narrators developed almost simultaneously with the general biographical dictionaries

The most important of them are: a) those containing the biographies of the Companions; b) those containing the biographies of the narrators who lived in or visited any particular town or province; c) and those containing the biographies of the narrators belonging to the various schools of the jurists.

A. Biographical Dictionaries of the Companions

These constitute the vital part of the *Asmaa ar-Rijaal*, however, no independent book on the subject appears to have been written before the third century of the Hijrah, when the great traditionist, al-Bukhaaree, compiled the first independent biographical dictionary of the Companions which must have been mainly based on: (a) the *Seerah* literature; (b) the numerous monographs relating to the various important events during the early period of the history of Islaam; (c) a large number of traditions containing biographical material relating to the Companions, and the earlier general works on the *Asmaa ar-Rijaal*.

Al-Bukhaaree was followed by numerous authors during the subsequent periods in the history of Islaam, who produced a vast literature on the subject. Aboo Ya'laa Ah̲mad ibn 'Alee (201-307/816-919), Abul-Qaasim 'Abdullaah al-Baghawee (828-929), the great traditionist and copyist, Aboo H̲afs̲ 'Umar ibn Ah̲mad (commonly known as Ibn Shahin, 909-995), one of the most prolific writers of his time (who spent more than 700 dirhams on ink only), Aboo 'Abdullaah Muhammad ibn Yahyaa ibn Manda (d. 301/913), Aboo Nu'aym Ahmad ibn 'Abdillaah (947-1012), who has been described as one of the best traditionists, Ibn 'Abdil-Barr (978-1070) of Cordova, a contemporary of al-Kahat̲eeb al-Baghdaadee, and the greatest traditionist of his time in the West, Aboo Moosaa Muhammad ibn Abee Bakr (501-581/1107-1185), and many others produced an extensive literature on the biographies of the Companions.[8]

[8] *Hadith Literature*, pp. 178-80.

Usud al-Ghaabah of Ibn al-Atheer

The results of the researches of all these scholars were collected together in the seventh century A.H. by the well-known historian and traditionist, ‘Izzud-Deen ibn al-Atheer (555-630/1160-1230) in his book, *Usud al-Ghaabah*, which was based mainly on the works of Ibn Manda, Aboo Nu‘aym, Aboo Moosaa and Ibn ‘Abdul-Barr (whose *Istee‘aab* contained the biographies of only 300 Companions, and to which a supplement was written by Ibn Fat’hoon, which contained the biographical notices of about the same number of Companions. Ibn al-Atheer, however, does not follow his sources blindly.

Having discussed in the introduction the chief sources of his book and its general plan, Ibn al-Atheer has defined the term Companions, has given a short sketch of the biography of the Prophet (ﷺ), and has put together in the alphabetical order the biographies of 7,554 Companions, some of whom were discovered by him through his independent researches. In the various articles, he has generally given the names of the Companions, their *kunyahs*, their genealogy and certain biographical matters relating to them. When he differs from his predecessors, he discusses the matter at length, gives reasons in his own support, and explains the causes of the mistakes made by his predecessors. In spite of many repetitions in it, *Usud al-Ghaabah* has been generally appreciated and accepted by the traditionists as a reliable authority on its subject.

Several biographers, e.g. an-Nawawee, ath-Thahabee, al-Qushayree, as-Suyutee, and others, have prepared summaries of Ibn al-Atheer’s work.[9]

Al-Isaabah fee Tamyeez as-Sahaabah of Ibn Hajar

Usud al-Ghaabah was followed in the ninth century of the Hijrah by a more comprehensive work on the subject the *al-Isaabah fee Tamyeez as-Sahaabah*. Its author, Shihaabud-Deen Abul-Fadl ibn ‘Alee Ibn Hajar al-‘Asqalaanee (773-852/1371-1448) was the greatest literary figure of his time. He was born at old Cairo in 773. He lost both his mother and his father (who was a Jurist) when he was an infant. He was brought up by one of his relatives who was a businessman. But the little orphan was endowed by nature with strong intellectual powers and great tenacity of purpose. In spite of great difficulties in his way, he stuck to his literary pursuits, and soon excelled in Arabic language and literature as well as in all the various Islamic sciences and Arabic calligraphy. To *hadeeth* particularly he devoted a considerable part of his life. For 10 years he sat for its sake at the feet of the well-known traditionist,

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9 *Hadith Literature*, pp. 180-1.

Zaynud-Deen al-‘Iraaqee (725-806/1351-1404) who had reintroduced into the teaching of traditions the old method of *Imlaa* (dictation), and had brought the study of *hadeeth* back to its former glory. Having finished his studies, Ibn Hajar settled down at Cairo in 1403, and devoted himself to the service of *hadeeth* and the connected sciences. His authority as a traditionist was recognized by his contemporaries, and he was appointed as its professor several educational institutions; He also served as a judge, a post he accepted after refusing it several times. He died in 852/1404. He left about 150 of his incomplete and complete compositions and compilations that show his versatile genius.

The *Fat’h al-Baaree* a commentary on *Saheeh al-Bukhaaree*, is described as a work by which was paid the great debt that the literary world of Islaam owed to the great work of al-Bukhaaree for six centuries.[10]

In the *Isaabah*, Ibn Hajar has put together the results of the labours of all his predecessors in the field of the biographies of the Companions, criticising them in certain cases, and adding to them the results of his own researches. He has divided his book into four parts:

Part I. Such persons as are mentioned as Companions in any tradition, genuine or fair or weak, directly or indirectly.

Part II. Such persons as were too young when the Prophet (ﷺ) died, but were born during his lifetime in the family of the Companions, which leads to the presumption that they fulfilled the necessary conditions of being one of them.

Part III. Such persons as are known to have lived both before and after the advent of Islaam, but are not known to have ever associated with the Prophet (ﷺ). These persons have never been known to be Companions but they are mentioned in some of the works on the life of the Companions simply because they lived in the same period with them.

Part IV. This part contains the biographies of people who were wrongly mentioned in some of the biographical dictionaries as Companions.[11]

B. The Biographical Dictionaries of Narrators Who Lived or visited a particular town or Province

Another huge set of biographical dictionaries of narrators had been completed according to places or provinces where they lived-or which they visited. The number of such dictionaries is large. Not only almost all the provinces, but almost

[10] *Hadith Literature*, p. 182.

[11] *Hadith Literature*, p. 182.

every important town, had not only one or two but several biographers who collected together the biographies of every important traditionist or man of letters who either lived in it or visited it. Makkah, Madeenah, Basra, Kufah, Wasit, Damascus, Antioch, Alexandria, Qayrawaan, Cordova, Mawsil, Aleppo, Baghdad, Isfahan, Bukhaara, Merv, etc. all had their historians and biographers of their men of letters.

Many of these provincial historians dealt with the political history of these provinces. A number of them dealt mainly with the biographies of their men of letters, in general, and those of the narrators and the tradifionists, in particular. A large number of the early biographical dictionaries, which contained the biographies of the important Muslim scholars of particular places (since their conquest by the Muslims till the time of the compilers), are supplemented by their successors with those of the eminent men of the later periods down to almost modern times.[12]

Tareekh Baghdaad of Al-Khateeb al-Baghdaadee

One of the most important works of this type is al-Khateeb al-Baghdaadee's *Taareekh Baghdaad* that is the earliest biographical dictionary of the men of letters, principally traditionists, who either belonged to, or delivered lectures in, the great metropolis.

Al-Khateeb al-Baghdaadee, whose full name was Aboo Bakr Ahmad ibn 'Alee, was the son of *khateeb*[13] of a village near Baghdad. He was born in the year 392AH/1002, and began the study of *hadeeth* at the age of 11, which took him to the various centres of learning in Mesopotamia, Syria, Arabia, and Persia. Al-Khateeb excelled in the various Islaamic sciences, particularly, the field of *Asmaa ar-Rijaal* and *hadeeth*. He delivered lectures on *hadeeth* in Damascus, Baghdad and other centers of learning, and some of his own teachers (e.g. al-Azharee and al-Barqaanee) accepted him as an authority on traditions, and received them from him. Finally, he settled down in Baghdad, where his authority on *hadeeth* was recognized by the Caliph al-Qaa'im and his minister Ibn Maslamah (d. 1058), who had ordered that no preacher should narrate in his sermon any tradition that was not approved by al-Khateeb al-Baghdaadee. Here he read out almost all his books to his students, and here he died in 463/1071.

His life in Baghdad had not been altogether uneventful until the revolt of al-Basaaseeree (1058) in which al-Khateeb's patron, Ibn Maslamah, was killed. Al-Khateeb suffered at the hands of the rebel and his supporters and was eventually

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[12] *Hadith Literature*, p. 183.

[13] An Imaam who gives the Friday sermon.

forced to leave the city and wander about in Syria for some time. He did not return to Baghdad until 451, after al-Basaaseeree was executed. He suffered at the hands of the Hambalites, because he had left the Hambalee school of jurisprudence and joined the Shaafi'ite school, and also on account of his liberal views towards the Ash'arites and the Scholastic philosophers. Many treatises were written against him by the Hambalites, are mentioned by Haaji Khaleefah. Al-Khateeb, however, had been fortunate in having attained all his great desires—namely, (1) to, read out his great History of Baghdad to his students in that town[14]; and (2) to be buried by the side of the grave of al-Bishr al-Haafee (767-841CE).[15]

Al-Khateeb compiled 56 large and small books and treatises a list of which is given by Yaaqoot in his *Mu'jam al-Udabaa*. The most important of these works is his *Taareekh Baghdaad*. In this monumental work, which he dictated to his students in the year 461AH, having given the topography of Baghdad, Rusaafah, and al-Madaa'in (Ptesiphon), al-Khateeb compiled the biographies of 7,831 eminent men and women (chiefly, traditionists) who were either born in Baghdad, or who came to it from other places and delivered lectures on traditions. He has also described some important visitors to the city. He gives their names, *kunyah*, dates of death, and certain other biographical matters, and the opinions of important traditionists about their reliability.

In the arrangement of the various articles, al-Khateeb gave the pride of place to the Companions. They are followed by those having the name Muhammad. In the other articles alphabetical order has been followed. The articles on those who are known by their *kunyah*, and on women, are put at the end.

In this book al-Khateeb has shown his vast knowledge of *hadeeth* and *Asmaa ar-Rihaal*, and has also demonstrated his impartiality and critical acumen. He, always gives the source of his information, and very often discusses (in his notes) the reliability of the traditions quoted, and of the reports received by him; he tries to determine the facts without prejudice or partiality.[16]

Al-Khateeb's description of Imaam Ahmad and ash-Shaafi'ee as "master of the traditionists" and "crown of the jurists", respectively, for which he has been criticised, does not appear to be unfair. He is generally accepted as trustworthy, and is regarded as the greatest traditionist of his time in the East, as his

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[14] The only earlier history of the city was by T'ayfoor Ahmad ibn Abee Taahir (819-983) of which only the sixth volume, which deals with the history of the caliphs, is known. It was lithographed and translated into German by H. Keller.

[15] *Hadith Literature*, pp. 183-5.

[16] *Tabaqaat Ibn Sa'd*, vol. 1, p. 224; vol. 2, p. 521; vol. 4, p. 176; vol. 6, p. 101.

contemporary of Cordova, Ibn ‘Abdil-Barr, is taken as the greatest traditionist of his time in the West.[17]

The entries in al-Khateeb’s dictionary were up to 450 A.H. His successors continued the work after him. As-Sam‘aanee (506-562/1113-1167), al-Dubaythee (558-637/1163-1239), Ibn an-Najjaar (578-643/1183-1245) and others wrote supplements to his book compiling biographies of eminent men of Baghdad till their own times.[18]

Taareekh Dimishq of Ibn ‘Asaakir

The History of Baghdad was followed by Ibn al-‘Asaakir in his huge biographical dictionary of the eminent men of Damascus in 80 volumes which won the admiration of the later writers.

Ibn al-‘Asaakir, whose full name was Abul-Qasim ‘Alee ibn al-Hasan ibn Hibatullaah ibn ‘Abdillaah ibn al-Husayn, was born in a respectable and literary family in Damascus in 499/1105. His father, his brother, his son and his nephew all are described by as-Subkee as traditionists of some eminence.[19] Some of his predecessors also appear to have taken part in the campaigns against the Crusaders which gave him the title of Ibn al-‘Asaakir, by which he is generally known. Ibn al-‘Asaakir, having prosecuted his early studies with his father and other teachers in Damascus, travelled widely and visited all the important centres of *hadeeth* learning, a long list of which is given by as-Subkee in his *Tabaqaat*. He sat at the feet of more than 1,300 teachers of *hadeeth*, of whom more than 80 were women. Finally, he settled down in Damascus where he devoted himself wholly to the service of *hadeeth* and connected subjects. Ibn al-‘Asaakir compiled books and treatises, and delivered lectures on them in a college which had been founded for him by the great general and jurist, Noorud-Deen Muhammad az-Zanjee. Noorud-Deen offered him several posts in the judiciary, all of which he continually refused until he died in 571/1175.[20]

The long list of Ibn al-‘Asaakir’s works are mentioned by Yaaqoot in *Mu‘jam al-Udabaa*.[21] Many of these are still preserved in manuscript form in various Eastern and Western libraries. The most important and most voluminous of his works was his History of Damascus. Its compilation was taken up at the request of a friend of

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17 *Hadith Literature*, pp. 185-6.

18 *Kash az-Zunoon*, vol. 2, p. 119, quoted in *Hadith Literature*, pp. 185-6.

19 *Tabaqaat ash-Shaafi‘iyyah al-Kubraa*, vol. 4, pp. 213, 320; vol. 5, p. 148.

20 *Hadith Literature*, pp. 186-7.

21 *Mu‘jam al-Udabaa*, vol. 5, p. 140-4.

the author. But the work could not be continued due to certain problems and sad events. However, the great enthusiasm of Noorud-deen az-Zanjee to see the work completed eventually prevailed and the author was induced to complete it during his old age.[22]

Ibn al-‘Asaakir began his history text by giving a brief history of Syria in general and of Damascus in particular. He then made a brief exposition on the superiority of Syria to other places based on certain traditions extolling Syria in general and Damascus in particular, followed by a description of its prophets and monasteries. Ibn al-‘Asaakir then collected together the biographies of the eminent men and women of various classes, chiefly traditionists, who either lived in or visited Damascus. The biographical section of his work begins with articles on those whose names are Ahmad, preceded by a short biography of the Prophet of Islaam (ﷺ). All the entries are arranged alphabetically without any preference given to any class of people. Articles on men whose names are not known are arranged according to the alphabetical order of their *kunyahs* at the end of the work, followed by entries on the eminent women in the same order as in the case of men.

Like al-Khateeb al-Baghdaadee and Ibn al-‘Asaakir, various other traditionists and historians collected the biographies of men of letters in general, and of the *hadeeth* narrators in particular, of various other towns. Ibn Mandah (d. 301/911) and Aboo Nu‘aym (336-403) of Isfahan collected together the biographies of the narrators who belonged to their town.[23] The work of Aboo Nu‘aym is preserved in the libraries of Rampur, Constantinople and Leiden. Al-Haakim (321-405/933-1014) compiled the biographies of the *hadeeth* narrators who belonged to Nishapur. Abul-Qaasim ‘Umar ibn Ahmad al-‘Uqaylee, generally known as Ibn al-‘Adeem (588- 660/1191-1262) collected together the biographies of eminent men, including a large number of traditionists, of Aleppo in about 30 volumes. It was supplemented by his different successors.[24] Abu Sa‘d as-Sam‘aanee (506-562/1113-1167) compiled a biographical dictionary on the traditionists of Merv in 20 volumes.[25] Ibn al-Dubaythee (558-637/1162-1239) wrote one on the traditionists of Wasit,[26] Ibn an-Najjaar did the same for those of Kufa,[27] Ibn Shabbah (173-263/789-876) for those of Basra,[28] Ibn al-Bazzaaz for Herat, and Ibn ar-Raafi‘ for Qazwin.[29]

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[22] *Taareekh Dimishq,* vol. 1, p. 10.

[23] *Wafaayaat al-A‘yaan,* nos. 32 and 631.

[24] *Kashf az-Zunoon,* vol. 2, p. 125.

[25] *Wafaayaat al-A‘yaan,* no. 406.

[26] Ibid., no. 672.

[27] *Mu‘jam al-Udabaa,* vol. 1, p. 410; *Kashf az-Zunoon,* vol. 2, p. 143.0

Biographies of the *hadeeth* narrators living in certain provinces, e.g. Andalusia, Africa, San'aa, Egypt, Khurasan, etc., were also compiled by Ibn al-Fardee, Ibn Bashkwal, al-Humaydee and others.[30]

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[28] *Wafaayaat al-A'yaan*, no. 502.

[29] *Kashf az-Zunoon*, vol. 2, p. 157 and 140.

[30] *Hadith Literature*, p. 188.

TEN: Women Scholars of Hadeeth

History records few scholarly enterprises, at least before modern times, in which women have played an important and active role side by side with men. The science of *hadeeth* forms an outstanding exception in this respect. The texts of the Qur'aan and teachings of the Prophet (ﷺ) always stressed the importance of women and defended their rights against pre-Islaamic customs. As a result, the Muslim community was happy to entrust matters of the greatest religious responsibility to women, who, as sisters to men, were of equal worth in God's sight. Only this can explain why, uniquely among the classical Western religions, Islaam produced a large number of outstanding female scholars, on whose testimony and sound judgment much of the edifice of Islaam depends.

Since Islaam's earliest days, women had been taking a prominent part in the preservation and narration of *hadeeth*, and this function continued down through the centuries. At every period in Muslim history, there lived numerous eminent female-traditionists, treated by their brethren with reverence and respect. Biographical notices on very large numbers of them can be found in the last sections of the virtually all biographical dictionaries.

During the lifetime of the Prophet (ﷺ), many women had been not only the cause for prophetic many traditions, but had also been their transmitters to their sisters and brethren in faith. After the Prophet's death, many women Companions, particularly his wives, were looked upon as vital custodians of knowledge, and were approached for instruction by the other Companions, to whom they readily dispensed the rich store that they had gathered in the Prophet's company. The names of Hafsah, Umm Habeebah, Maymanah, Umm Salamah, and 'Aa'ishah, are familiar to every student of *hadeeth* as being among its earliest and most distinguished transmitters. In particular, 'Aa'ishah is one of the most important figures in the whole history of *hadeeth* literature - not only as one of the earliest reporters of the largest number of *hadeeth*, but also as one of their most careful interpreters.

In the period of the Successors, too, women held important positions as traditionists. Hafsah, the daughter of Ibn Seereen, Umm al-Dardaa the Younger (d. 81/700), and 'Amrah bint 'Abdir-Rahmaan, are only a few of the key women traditionists of this period. Iyaas ibn Mu'aawiyah, an important traditionist of the time and a judge of undisputed ability and merit, considered Umm ad-Dardaa to be superior to all the other traditionists of the period, including the celebrated masters of *hadeeth* like al-Hasan al-Basree and Ibn Seereen.[1] 'Amrah was

[1] *Tadreeb ar-Raawee*, p. 215.

considered a great authority on traditions related by ‘Aa’ishah. Among her students, Aboo Bakr ibn Hazm, the celebrated judge of Madeenah, was ordered by the Caliph ‘Umar ibn ‘Abdil-‘Azeez to write down all the traditions known on her authority.[2]

After them, ‘Aabidah al-Madaniyyah, ‘Abdah bint Bishr, Umm ‘Umar ath-Thaqafiyyah, Zaynab the granddaughter of ‘Alee ibn ‘Abdillaah ibn ‘Abbaas, Nafeesah bint al-Hasan ibn Ziyaad, Khadeejah Umm Muhammad, ‘Abdah bint ‘Abdir-Rahmaan, and many other women excelled in delivering public lectures on *hadeeth.* These devout women came from the most diverse backgrounds, indicating that neither class nor gender were obstacles to rising through the ranks of Islaamic scholarship. For example, ‘Aabidah who started life as a slave owned by Muhammad ibn Yazeed, learnt a large number of *hadeeth* with the teachers in Madeenah. Her master gave her to Habeeb Dahhoon, the great traditionist of Spain, when he visited the holy city on his way to the Hajj. Dahhoon was so impressed by her learning that he freed her, married her, and took her back to Andalusia. There she related over ten thousand traditions on the authority of her Madeenan teachers.[3]

On the other hand, Zaynab bint Sulaymaan (d.142/759) was a princess by birth. Her father was a cousin of as-Saffaah, founder of the ‘Abbaasid dynasty, and had been a governor of Basra, Oman and Bahrain during the caliphate of al-Mansoor. Zaynab, who received a fine education, acquired a mastery of *hadeeth* and gained a reputation as one of the most distinguished women traditionists of her time. She counted many important male traditionists among her pupils.[4]

This partnership of women with men in the cultivation of the Prophetic Traditions continued in the period when the great anthologies of *hadeeth* were compiled. A survey of the texts reveals that all the important compilers of traditions from the earliest period received *hadeeths* from female *shuyookh*. Every major *hadeeth* collection gives the names of many women as the immediate authorities of the author. And when these works had been compiled, the women traditionists themselves mastered them, and delivered lectures to large classes of pupils, to whom they would issue their own *ijaazahs.*[5]

In the fourth century, we find Faatimah bint ‘Abdir-Rahmaan (d. 312/924), known as as-Soofiyyah because of her simple dress her great piety; Faatimah, granddaughter of Aboo Daawood of *Sunan* fame; Amatul-Waahid (d. 377/987),

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[2] *Kitaab at-Tabaqaat al-Kabeer,* vol. 8, p. 353.

[3] *Nafh at-Teeb,* vol. 2, p. 96 quoted in *Hadith Literature,* pp. 143-4.

[4] *Taareekh Baghdaad,* vol. 14, p. 434.

[5] *Hadith Literature,* p. 143-4.

daughter of the distinguished jurist al-Mu<u>h</u>aamilee; Umm al-Fat'<u>h</u> Amatus-Salaam (d. 390/999), daughter of the judge Aboo Bakr A<u>h</u>mad (d.350/961); Jumu'ah bint A<u>h</u>mad, and many other women, whose classes were always well-attended by reverential audiences.[6]

The Islamic tradition of female *<u>h</u>adeeth* scholarship continued in the fifth and sixth centuries of the *Hijrah.* Faa<u>t</u>imah bint al-<u>H</u>asan ibn 'Alee ibn al-Daqqaaq (d. 480/1087), wife of the famous mystic and traditionist Abul-Qaasim al-Qushayree, was celebrated not only for her piety and her mastery of calligraphy, but also for her knowledge of *<u>h</u>adeeth* and the high quality of *isnaads* that she knew. Even more distinguished was Kareemah al-Marwaziyyah (d. 463/1070), who was considered the best authority on the *<u>S</u>a<u>h</u>ee<u>h</u> al-Bukhaaree* in her time. Aboo Dharr of Herat, one of the leading scholars of the period, attached such great importance to her authority that he advised his students to study the *<u>S</u>a<u>h</u>ee<u>h</u>* under no one else, because of the quality of her scholarship. She thus figures as a central point in the transmission of this seminal text of Islaam. "As a matter of fact," writes Goldziher, "her name occurs with extraordinary frequency in the *ijaazahs* for narrating the text of this book."[7] Among her students were al-Khateeb al-Baghdaadee and al-<u>H</u>umaydee (428/1036-488/1095).

Aside from Kareemah, a number of other women traditionists occupy an eminent place in the history of the transmission of the text of the *<u>S</u>a<u>h</u>ee<u>h</u>.* Among these, one might mention in particular Faa<u>t</u>imah bint Mu<u>h</u>ammad (d. 539/1144); Shuhdah bint A<u>h</u>mad ibn al-Faraj (d.574/1178), and Sitt al-Wuzaraa bint Umar (d. 716/1316). Faa<u>t</u>imah narrated the book on the authority of the great traditionist Sa'eed al-'Ayyaar and she received from the *<u>h</u>adeeth* specialists the proud title of *Musnidah I<u>s</u>bahaan* (the great *<u>h</u>adeeth* authority of Isfahan). Shuhdah was a famous calligrapher and a traditionist of great repute. The biographers describe her as the calligrapher, the great authority on *<u>h</u>adeeth,* and the pride of womanhood. Her great-grandfather had been a dealer in needles, and thus acquired the title al-Ibree. But her father, Aboo Na<u>s</u>r (d. 506/1112) had acquired a passion for *<u>h</u>adeeth,* and managed to study it with several masters of the subject. In obedience to the *sunnah,* he gave his daughter a sound academic education, ensuring that she studied under many traditionists of accepted reputation.

She married 'Alee ibn Mu<u>h</u>ammad, an important figure with some literary interests, who later became a companion of the Caliph al-Muqtafee, and founded a college which he endowed most generously. His wife, however, was better known. She gained her reputation in the field of *<u>h</u>adeeth* scholarship, and was noted for the quality of her *isnaads.* Her lectures on *<u>S</u>a<u>h</u>ee<u>h</u> al-Bukhaaree* and

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[6] *Taareekh Baghdaad,* vol. 14, pp. 441-4.

[7] *Muhammedanische Studien,* vol. 2, p. 404, quoted in *Hadith Literature,* p. 145.

other *hadeeth* collections were attended by large crowds of students as a result of her great reputation.

Also known as an authority on *Saheeh al-Bukhaaree* was Sitt al-Wuzaraa, who, besides her acclaimed mastery of Islamic law, was known as the *musnidah* of her time. She delivered lectures on the *Saheeh* and other works in Damascus and Egypt. Classes on *Saheeh al-Bukhaaree,* were likewise given by Umm al-Khayr Amatul-Khaaliq (811/1408-911/1505), who is regarded as the last great *hadeeth* scholar of the Hijaaz. Still another authority on *Saheeh al-Bukhaaree* was 'Aa'ishah bint 'Abdil-Haadee.[8]

Apart from these women, who seem to have specialized in the great *Saheeh al-Bukhaaree*, there were others, whose expertise was centred on other texts. Ummul-Khayr Faatimah bint 'Alee (d. 532/1137) and Faatimah ash-Shahrazooriyyah, both delivered lectures on the *Saheeh Muslim*. Faatimah al-Jawzdaaniyyah (d. 524/1129) narrated to her students the three *Musnads* of at-Tabaraanee. Zaynab of Harran (d. 688/1289), whose lectures attracted a large crowd of students, taught them the *Musnad* of Ahmad ibn Hambal, the largest known collection of *hadeeths.* Juwayriyyah bint 'Umar (d. 783/1381), and Zaynab bint Ahmad ibn 'Umar (d. 722/1322), who had travelled widely in pursuit of *hadeeth* and delivered lectures in Egypt as well as Madeenah, narrated to her students the collections *Sunan ad-Daarimee* and 'Abd ibn Humayd work. Students travelled from far and wide to attend her discourses. Zaynab bint Ahmad (d. 740/1339), usually known as Bint al-Kamaal delivered lectures on the *Musnad* of Aboo Haneefah, *Shamaa'il at-Tirmithee*, and the *Sharh Ma'aanee al-Aathaar* of at-Tahaawee, the last of which she had read with another woman traditionist, Ajeebah bint Abee Bakr (d. 740/1339). Goldziher said: "On her authority is based the authenticity of the Gotha codex... in the same *isnaad* a large number of learned women are cited who had occupied themselves with this work." With her, and various other women, the great traveller Ibn Battootah studied traditions during his stay at Damascus.

The famous historian of Damascus, Ibn al-'Asaakir, who tells us that he had studied under more than 1,200 men and 80 women, obtained the *ijaazah* of Zaynab bint 'Abdir-Rahmaan for the *Muwatta* of Imaam Maalik. Jalaalud-deen as-Suyootee studied the *Risaalah* of Imaam al-Shaafi'ee with Haajar bint Muhammad. 'Afeefud-deen Junayd, a traditionist of the ninth century AH, read *Sunanad-Daarimee* with Faatimah bint Ahmad ibn Qaasim.

Other important female traditionists included Zaynab bint ash-Sha'ree (524-615/1129-1218). She studied *hadeeth* under several leading traditionists, and in

[8] *Kitaab al-Imdaad,* p. 36 quoted in *Hadith Literature,* pp. 145-6.

turn lectured to many students, some of who gained great repute including Ibn Khallikaan, author of the well-known biographical dictionary *Wafaayaat al-A‘yaan.*[9] Another was Kareemah the Syrian (d. 641/1218), described by the biographers as the greatest authority on *hadeeth* in Syria of her day. She delivered lectures on many works of *hadeeth* on the authority of numerous teachers.

In his work *ad-Durar al-Kaaminah,* Ibn Hajar gives short biographical entries on about 170 prominent women of the eighth century, most of who are traditionists, and under many of whom the author himself had studied. Some of these women were acknowledged as the best traditionists of the period. For instance, Juwayriyyah bint Ahmad, to whom we have already referred, studied a range of works on traditions, under scholars both male and female, who taught at the great colleges of the time, and then proceeded to give famous lectures on the Islamic disciplines. “Some of my own teachers,” says Ibn Hajar, “and many of my contemporaries, attended her discourses. ‘Aa’ishah bint Abdil-Haadee (723-816), also mentioned above, who for a considerable time was one of Ibn Hajar’s teachers, was considered to be the finest traditionist of her time, and many students undertook long journeys in order to sit at her feet and study the truths of religion.[10] Sitt al-‘Arab (d. 760/1358) was the teacher of the well-known traditionist al-‘Iraaqee (d. 741/1341) and of many others who derived a good proportion of their knowledge from her. Daqeeqah bint Murshid (d. 746/1345), another celebrated woman traditionist, received instruction from a whole range of other women.

Information on women traditionists of the ninth century is given in a work by Muhammad ibn ‘Abdir-Rahmaan as-Sakhaawee (830-897/1427-1429), called *ad-Daw al-Laami‘*, which is a biographical dictionary of eminent persons of the ninth century. A further source is the *Mu‘jam ash-Shuyookh* of ‘Abdul-‘Azeez ibn ‘Umar ibn Fahd (812-871/1409-1466), compiled in 861 AH and devoted to the biographical notices of more than 1,100 of the author’s teachers, including over 130 women scholars under whom he had studied. Some of these women were acclaimed as among the most precise and scholarly traditionists of their time, and trained many of the great scholars of the following generation. Umm Haanee Maryam (778-871/1376-1466), for instance, learnt the Qur’aan by heart when still a child, acquired all the Islamic sciences then being taught, including theology, law, history, and grammar, and then travelled to pursue *hadeeth* with the best traditionists of her time in Cairo and Makkah. She was also celebrated for her mastery of calligraphy, her command of the Arabic language, and her natural aptitude for poetry, as well as her strict observance of the duties of religion. Her

[9] *Wafaayaat al-A‘yaan,* no. 250.

[10] *Shatharaat ath-Thahab,* vol. 7, p. 120.

son, who became a noted scholar of the tenth century, showed the greatest veneration for her, and constantly waited on her towards the end of her life. She pursued an intensive programme of lecturing in the great colleges of Cairo, giving *ijazaahs* to many scholars. Ibn Fahd himself studied several technical works on *hadeeth* under her.[11]

Her Syrian contemporary, Baa'ee Khaatoon bint Abil-Hasan (d. 1459), studied traditions with Aboo Bakr al-Mizzee and numerous other traditionists, and secured the *ijaazahs* of a large number of masters of *hadeeth*, both men and women. She later delivered lectures on the *hadeeth* in Syria and Cairo. We are told that she took especial delight in teaching. 'Aa'ishah bint Ibraaheem (1358-1438), known in academic circles as Ibnat ash-Sharaa'ihee, also studied traditions in Damascus and Cairo and elsewhere, and delivered lectures which the eminent scholars of the day regularly attended. Umm al-Khayr Sa'eedah of Makkah (d. 850/1446) received instruction in *hadeeth* from numerous traditionists in different cities, gaining an equally enviable reputation as a scholar.[12]

So far as may be gathered from the sources, the involvement of women in *hadeeth* scholarship, and in the Islamic disciplines generally, seems to have declined considerably from the tenth century of the *Hijrah* (15th Century CE) onwards. Books such as *an-Noor as-Saafir* of al-'Aydaroos, the *Khulaasat al-Akhbaar* of al-Muhibbee, and the *as-Suhub al-Waabilah* of Muhammad ibn 'Abdillaah, which are biographical dictionaries of eminent persons of the tenth, eleventh and twelfth centuries of the *Hijrah* respectively, contain the names of barely a dozen eminent women traditionists. But it would be wrong to conclude from this that after the tenth century, women lost interest in the subject. Some women traditionists, who gained good reputations in the ninth century, lived well into the tenth, and continued their services to the *Sunnah*. Asmaa bint Kamaalud-Deen (d. 904/1498) wielded great influence with the sultans and their officials, to whom she often made recommendations, which they always accepted. She lectured on *hadeeth,* and trained women in various Islaamic sciences. 'Aa'ishah bint Muhammad (d. 906/1500), who married the famous judge Muslihud-Deen, taught traditions to many students, and was appointed professor at the Saalihiyyah College in Damascus. Faatimah bint Yoosuf of Aleppo (1465-1519), was known as one of the excellent scholars of her time. Ummul-Khayr granted an *ijaazah* to a pilgrim at Makkah in the year 1531.

The last woman traditionist of the first rank who is known to us was Faatimah al-Fudayliyyah (d. 1831), also known as ash-Shaykhah al-Fudayliyyah. She was born before the end of the twelfth Islaamic century (18th century CE), and soon

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[11] *Hadith Literature,* pp. 150-1.

[12] *Hadith Literature,* p. 150.

excelled in the art of calligraphy and the various Islamic sciences. She had a special interest in *hadeeth* and read extensively on the subject. Faatimah received the diplomas of a good many scholars, and acquired a reputation as an important traditionist in her own right. Towards the end of her life, she settled at Makkah, where she founded a well-stocked public library. In the City many eminent traditionists attended her lectures and received certificates from her. Among them, one could mention in particular Shaykh ‘Umar al-Hanafee and Shaykh Muhammad Saalih ash-Shaafi‘ee.

Throughout the history of feminine scholarship in Islaam it is clear that the women involved did not confine their study to a personal interest in traditions, or to the private coaching of a few individuals, but took their seats as students as well as teachers in public educational institutions, along with their brothers in faith. The colophons of many manuscripts show them both as students attending large general classes, and also as teachers, delivering regular courses of lectures.

Various notes on the manuscript of the *Kitaab al-Kifaayah* of al-Khateeb al-Baghdaadee, and of a collection of various treatises on *hadeeth,* show Ni‘mah bint ‘Alee, Umm Ahmad Zaynab bint al-Makkee, and other women traditionists delivering lectures on these two books, sometimes independently, and sometimes jointly with male traditionists, in major colleges such as the ‘Azeeziyya Madrasah, and the Diya’iyyah Madrasah, to regular classes of students. Some of these lectures were attended by Ahmad, son of the famous general Salaahud-Deen.[13]

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[13] *Hadith Literature*, pp. 152-3.

APPENDIX I

SYMBOLS USED IN *TAQREEB AT-TAHTHEEB*

Ibn Hajar al-'Asqalaanee chose a set of abbreviations as symbols to indicate who collected the *hadeeth*s of the narrators whose biographies appeared in his work, *Taqreeb at-Tah'theeb*. He also combine along with these symbols other symbols indicating in which book the narrations may be found, if the author had more than one collection of *hadeeth* or if his collection had a unique section.

خ	Al-Bukhaaree in his *Saheeh*	خت	Al-Bukhaaree, among the *mu'allqaat* of his *Saheeh*
بخ	Al-Bukhaaree in *Al-Adab al-Mufrad*	عخ	Al-Bukhaaree in *Khalq af'aal al-'Ibaad*
ز	Al-Bukhaaree in *Juz al-Qiraa'ah*	م	Muslim in his *Saheeh*
ي	Al-Bukhaaree in *Raf'ul-Yadayn*	مد	Aboo Daawood, among the *maraaseel* of his *Sunan*
د	Aboo Daawood in his *Sunan*	خد	Aboo Daawood in *an-Naasikh*
صد	Aboo Daawood in *Fadaa'il al-Ansaar*	ف	Aboo Daawood in *at-Tafarrud*
قد	Aboo Daawood in *al-Qadar*	كد	Aboo Daawood in *Musnad Maalik*
ل	Aboo Daawood in *al-Masaa'il*	تم	At-Tirmithee in *ash-Shamaa'il*
ت	At-Tirmithee in his *Sunan*	عس	An-Nasaa'ee in *Musnad 'Alee*
س	An-Nasaaee in his *Sunan*	فق	Ibn Maajah in *at-Tafseer*
كن	An-Nasaaee in "Musnad Maalik."	ق	Ibn Maajah in his *Sunan*
ع	If all of the sound six have *hadeeths* in which he is a narrator.		
عم	If his *hadeeths* are collected in all four *sunan* and not in Bukhaaree and Muslim.		
تمييز	If his *hadeeths* are not found in any of the *Sound Six.*		

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1444. Ubaydullaah ibn az-Zubayb at-Tameemi al-Ambari, His son Shuayb used to narrate from him and the author of "al-Kamaal" mentioned him but Abu Dawud didn't collect any narrations from his from his father, instead, he collected them from Shuaby from his grandfather, as-Zubayb. The narration from Ubaydullah from his father

occurs only in Mutayyin's narration. Ibn Hibbaan mentioned his among the THIQAHS of the taabioon. / د

1445. Ubaydullaah ibn Zahr, mawlaan of the Damri tribe, al-Ifreeqi; SADOOQ YUKHTI; From the 6th level. / بخ عم

1446. Ubaydullaah ibn Abi Ziyaad ar-Rasaafi; SADOOQ ; From the 7th level. / خت

1447. Ubaydullaah ibn Abi Ziyaad al-Qaddah, Abul-Husayn al-Makki; LAYSA BIL QAWEE; From the 5th level; He died in the year 150 A.H. (67 C.E). / د ت س

1448. Ubaydullaah ibn Abi Ziyaadh or Ziyaad, Abu Ziyaadh al-Bakri or al-Kindi, al-Damashqi; THIQH; From the 3rd level. His narrations from Bilaas are "mursal". / د

1449. Ubaydullaah ibn Sa'd ibn Ibraheem ibn Abdur-Rahmaan ibn 'Awf az-Zuhri Abul-Fadl al-Baghdaadi. He was the judge of Asbahaan; THIQAH; From the 11th level; He died in the year 60 A.H. (680 C.E.) at the age of 75. / خ د ت س

1450. Ubaydullaah ibn Sa'eed ibn Muslim al-Ju'afi, Abu Muslim al-Koofi; He was one of al-Aa'mash's generals; DAEEF; From the 7th level ./ خت

1451. Ubaydullaah ibn Sa'eed ibn Yahyaa al-Yashkari, Abu Quddaamah as-Sar-khasi; He settled in Nisapur; THIQAH MA'MOON; Sunni; From the 10th level; He died in the year 41 A.H. (622 C.E.). / خ م س

1452. Ubaydullaah ibn Sa'eed al-Umawi is Ubayd and will be mentioned later.

1453. Ubaydullah ibn Sa'eed ath-Thaqafi al-Koofi; MUJHOOL; From the 6th level; Ibn Hibbaan said that his narrations from al-Mugheerah are munqati. / د

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329. **'**Ali ibn Hakeem ibn Dhubyaan al-Awdi al-Koofi; THIQAH; From the 10th level; He died in the year 131 a.h. (749 c.e.) / بخ م س

330. Ali ibn Hakeem ibn Zaahir al-Khurasaani; SADOOQ AABID; From the 10th level; He died in the year 35 A.H. (656 C.E.) / تمييز

331. Ali ibn Hakeem, the son of Abdullaah ibn Shawdhab's sister; MUJHOOL From the 7th level / تمييز

332. Ali ibn Hakeem al-Jahdari; MAJHOOL; From the 9th level / تمييز

333. Ali ibn Hawshab, Abu Sulaymaan ad-Damashqi; LAA BASA BIH; From the 8th level / د

334. Ali ibn Khaalid al-Madani; SADOOQ; From the 3rd level; He narrated hadeeths from Abu Hurayrah and Abu Umaamah. Ad-Dah-haak ibn Uthmaan and Saeed ibn Hilaal used to narrate from him. / س

335. Ali ibn Khashram al-Marwazi; THIQAH; From among the minors of the 10th level; He died in the year 57 A.H, (677 C.E.) or after it and was close to being a centenarian. / م ت س

336. Ali ibn Abi al-Khaseeb is Ibn Muhammad and will be mentioned later on.

337. Ali ibn Dawud ibn Yazeed al-Qantari al-Aadami, SADOOQ; From the 11th level; He died in the year 72, A.H. (692 C.E.). / ق

338. Ali ibn Dawud also known as Ibn Duaad, Abu al-Mutawakkil an-Naaji al-Basri was known

by his kunyah; THIQAH; From the 8th level; He died in the year 108 A.H. (727 C.E.) or before that. / ع

339. Ali ibn Rabaah ibn Qaseer, al-Khummi, Abu Abdillaah al-Basri; THIQAH; He was sometimes mistakenly called Ubayy, a name which he disliked; From among the minors of the 3rd; He died in the year 110A.H. (729 C.E. / بخ م عم

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927. Eesaa ibn Numaylah al-Fazaari al-Hijaazi; MUJHOOL; From the 7th level./ د

928. Eesaa ibn Hilaal as-Saleehi is really "Ibn Abi Eesaa" who was mentioned earlier.

929. Eesaa ibn Hilaal as-Safadi al-Misri; SADOOQ; From the 4th level / بخ د ت س

930. Eesaa ibn Yazdaad or Azdaad al-Yamaani al-Faarisi; MAJHOOL al-HAAL; From the 6th level./ مد ق

931. Eesaa ibn Yazeed al-Arzaq, Abu Mu'aadh al-Marwazi an-Nahwi (i.e. the grammarian); MAQBOOL; From the 7th level; He was a judge in the city of Sarkhas./ ق س

932. Eesaa ibn Yoosuf ibn Abaan al-Faakhoori, Abu Moosaa ar-Ramli; SADOOQ YUKHTI; From the 11th level; Abu Dawud did not collect his hadeeths./ د س ق

933. Eesaa ibn Yonus ibn Abi Is-haaq as-Sabee'e was the brother of Israaeel al-Koofi; He was stationed in Shaam (Syria) as a soldier; THIQAH MA'MOON; From the 8th level; He died in the yeat 87 A.H. (to6 C.E.) or 91 A.H. (710 C.E.)./ ع

934. Eesaa ibn Yonus at-Tarasoosi; SADOOQ; From the 11th level./ د

935. Uyaynah ibn Abdir-Rahmaan ibn Jawsham al-Ghatafaani; SADOOQ; From the 7th level; He died in the 50's A.H. (670's C.E.). / بخ عم

TAQREEB AT-TAH'THEEB, Vol. 2, page: 589

1. Asmaa bint Abi Bakr as-Siddeeq, was the wife of az-Zubayr ibn al-Awwaam. She was among the major Sahaabah. She died in the year 73 A.H. (693 C.E.) or 74 A.H. and was over 100 years of age. / ع

Asmaa bint Zayd ibn al-Khattaab al-Adawiyaah; She was said to have been a Sahaabiyyah; She died before Ibn Amr ibn Nafayl./ د

Asmaa bint Sa'eed ibn Zayd ibn Amr ibn Nufayl. Her name wasn't mentioned in the hadeeth books of al-Bukhaaree or Muslim but al-Bayhaqi identified her; she is also said to have been a Sahaabiyyah; / ت ق

Asmaa bint Shakal al-Ansaariyyah was a Sahaabiyyah. It is said that she was really "bint Yazeed ibn as-Sakan", but was referred to as the daughter of her grandfather and his name was accidentally distorted./ م

Asmaa bint Aabis ibn Rabee'ah; MAJHOOL al-HAAL; From the 6th level;/ ق

Asmaa bint Abdur-Rahmaan ibn Abi Bakr as-Siddeeq; MAQBOOLAH; From the 6th level./ خت

Asmaa bint Umays al-Khath'amiyyah was a Sahaabiyyah married to Ja'far ibn Abi Taalib, then to

Abu Bakr as-Siddeeq, then to Ali ibn Abi Taalib and she bore children for all of them. She was the sister of Maymoohan bint al-Haarith; She died after Ali was murdered./ خ عم

Asmaa bint Yazeed ibn as-Sakan al-Ansaariyyah. Her kunyah was Umm Salamah and Umm Aamir and she was a Sahaabiyyah; She narrated many hadeeths;/ خ عم

Asmaa bint Yazeed al-Qaysiyyah al-Basriyyah; MAQBOOLAH; From the 6th level;/ س

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Amah al-Waahid bint Yameen ibn Abdir-Rahmaan. She was the mother of Yahyaa ibn Basheer ibn Khaalid. She narrated from Muhammad ibn Ka'b al-Qurashi and her son narrated from her; MAJHOOLAH; From the 6th level,/ د

Amah bint Khaalid ibn Sa'eed ibn al-Aasi ibn Umayyah was a Sahaabiyyah and the daughter of a Sahaabi. She was born in Ethiopia and az-Zubayr ibn al-Awwaam married her. She lived so long that even Moosa ibn Uqbah met her. / خ د س

Additional Narrations

سنن ابن ماجة – الدعاء- اسم الله الأعظم

حَدَّثَنَا أَبُو بَكْرٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زِيَادٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَـــنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْمُ اللَّهِ الْأَعْظَمُ فِــي هَــاتَيْنِ الْآيَتَيْنِ وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ وَفَاتِحَةِ سُورَةِ آلِ عِمْرَانَ

مسند – أحمد- باقي المكثرين–مسند أنس بن مالك

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي زِيَادٍ قَالَ ثَنَا شَهْرُ بْنُ حَوْشَبٍ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي هَذَيْنِ الْآيَتَيْنِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ الم اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ إِنَّ فِيهِمَا اسْمَ اللَّهِ الْأَعْظَمَ

APPENDIX II

حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى قَالَ حَدَّثَنِي يَحْيَى بْنُ سُلَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ أَبِي رَاشِدٍ قَالَ لَقِيتُ التَّنُوخِيَّ رَسُولَ هِرَقْلَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِمْصَ وَكَانَ جَارًا لِي شَيْخًا كَبِيرًا قَدْ بَلَغَ الْفَنَدَ أَوْ قَرُبَ فَقُلْتُ أَلَا تُخْبِرُنِي عَنْ رِسَالَةِ هِرَقْلَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِسَالَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى هِرَقْلَ فَقَالَ بَلَى قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَبُوكَ فَبَعَثَ دِحْيَةَ الْكَلْبِيَّ إِلَى هِرَقْلَ فَلَمَّا أَنْ جَاءَهُ كِتَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا قِسِّيسِي الرُّومِ وَبَطَارِقَتَهَا ثُمَّ أَغْلَقَ عَلَيْهِ وَعَلَيْهِمْ بَابًا فَقَالَ قَدْ نَزَلَ هَذَا الرَّجُلُ حَيْثُ رَأَيْتُمْ وَقَدْ أَرْسَلَ إِلَيَّ يَدْعُونِي إِلَى ثَلَاثِ خِصَالٍ يَدْعُونِي إِلَى أَنْ أَتَّبِعَهُ عَلَى دِينِهِ أَوْ عَلَى أَنْ نُعْطِيَهُ مَالَنَا عَلَى أَرْضِنَا وَالْأَرْضُ أَرْضُنَا أَوْ نُلْقِيَ إِلَيْهِ الْحَرْبَ وَاللَّهِ لَقَدْ عَرَفْتُمْ فِيمَا تَقْرَءُونَ مِنْ الْكُتُبِ لَيَأْخُذَنَّ مَا تَحْتَ قَدَمَيَّ فَهَلُمَّ نَتَّبِعْهُ عَلَى دِينِهِ أَوْ نُعْطِيهِ مَالَنَا عَلَى أَرْضِنَا فَنَخَرُوا نَخْرَةَ رَجُلٍ وَاحِدٍ حَتَّى خَرَجُوا مِنْ بَرَانِسِهِمْ وَقَالُوا تَدْعُونَا إِلَى أَنْ نَدَعَ النَّصْرَانِيَّةَ أَوْ نَكُونَ عَبِيدًا لِأَعْرَابِيٍّ جَاءَ مِنْ الْحِجَازِ فَلَمَّا ظَنَّ أَنَّهُمْ إِنْ خَرَجُوا مِنْ عِنْدِهِ أَفْسَدُوا عَلَيْهِ الرُّومَ رَفَأَهُمْ وَلَمْ يَكَدْ وَقَالَ إِنَّمَا قُلْتُ ذَلِكَ لَكُمْ لِأَعْلَمَ صَلَابَتَكُمْ عَلَى أَمْرِكُمْ ثُمَّ دَعَا رَجُلًا مِنْ عَرَبِ تُجِيبَ كَانَ عَلَى نَصَارَى الْعَرَبِ فَقَالَ ادْعُ لِي رَجُلًا حَافِظًا لِلْحَدِيثِ عَرَبِيَّ اللِّسَانِ أَبْعَثْهُ إِلَى هَذَا الرَّجُلِ بِجَوَابِ كِتَابِهِ فَجَاءَ بِي فَدَفَعَ إِلَيَّ هِرَقْلُ كِتَابًا فَقَالَ اذْهَبْ بِكِتَابِي إِلَى هَذَا الرَّجُلِ فَمَا ضَيَّعْتُ مِنْ حَدِيثِهِ فَاحْفَظْ لِي مِنْهُ ثَلَاثَ خِصَالٍ انْظُرْ هَلْ يَذْكُرُ صَحِيفَتَهُ الَّتِي كَتَبَ إِلَيَّ بِشَيْءٍ وَانْظُرْ إِذَا قَرَأَ كِتَابِي فَهَلْ يَذْكُرُ اللَّيْلَ وَانْظُرْ فِي ظَهْرِهِ هَلْ بِهِ شَيْءٌ يَرِيبُكَ فَانْطَلَقْتُ بِكِتَابِهِ حَتَّى جِئْتُ تَبُوكَ فَإِذَا هُوَ جَالِسٌ بَيْنَ ظَهْرَانَيْ أَصْحَابِهِ مُحْتَبِيًا عَلَى الْمَاءِ فَقُلْتُ أَيْنَ صَاحِبُكُمْ قِيلَ هَا هُوَ ذَا فَأَقْبَلْتُ أَمْشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ فَنَاوَلْتُهُ كِتَابِي فَوَضَعَهُ فِي حَجْرِهِ ثُمَّ قَالَ مِمَّنْ أَنْتَ فَقُلْتُ أَنَا أَحَدُ تَنُوخَ قَالَ هَلْ لَكَ فِي الْإِسْلَامِ الْحَنِيفِيَّةِ مِلَّةِ أَبِيكَ إِبْرَاهِيمَ قُلْتُ إِنِّي رَسُولُ قَوْمٍ وَعَلَى دِينِ قَوْمٍ لَا أَرْجِعُ عَنْهُ حَتَّى أَرْجِعَ إِلَيْهِمْ فَضَحِكَ وَقَالَ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ يَا أَخَا تَنُوخَ إِنِّي كَتَبْتُ بِكِتَابٍ إِلَى كِسْرَى فَمَزَّقَهُ وَاللَّهُ مُمَزِّقُهُ وَمُمَزِّقٌ مُلْكَهُ وَكَتَبْتُ إِلَى النَّجَاشِيِّ بِصَحِيفَةٍ فَخَرَقَهَا وَاللَّهُ مُخْرِقُهُ وَمُخْرِقٌ مُلْكَهُ وَكَتَبْتُ إِلَى صَاحِبِكَ بِصَحِيفَةٍ

فَأَمْسَكَهَا فَلَنْ يَزَالَ النَّاسُ يَجِدُونَ مِنْهُ بَأْسًا مَا دَامَ فِي الْعَيْشِ خَيْرٌ قُلْتُ هَذِهِ إِحْدَى الثَّلَاثَةِ الَّتِي أَوْصَانِي بِهَا صَاحِبِي وَأَخَذْتُ سَهْمًا مِنْ جَعْبَتِي فَكَتَبْتُهَا فِي جِلْدِ سَيْفِي ثُمَّ إِنَّهُ نَاوَلَ الصَّحِيفَةَ رَجُلًا عَنْ يَسَارِهِ قُلْتُ مَنْ صَاحِبُ كِتَابِكُمْ الَّذِي يُقْرَأُ لَكُمْ قَالُوا مُعَاوِيَةُ فَإِذَا فِي كِتَابِ صَاحِبِي تَدْعُونِي إِلَى جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ فَأَيْنَ النَّارُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُبْحَانَ اللَّهِ أَيْنَ اللَّيْلُ إِذَا جَاءَ النَّهَارُ قَالَ فَأَخَذْتُ سَهْمًا مِنْ جَعْبَتِي فَكَتَبْتُهُ فِي جِلْدِ سَيْفِي فَلَمَّا أَنْ فَرَغَ مِنْ قِرَاءَةِ كِتَابِي قَالَ إِنَّ لَكَ حَقًّا وَإِنَّكَ رَسُولٌ فَلَوْ وُجِدَتْ عِنْدَنَا جَائِزَةٌ جَوَّزْنَاكَ بِهَا إِنَّا سَفْرٌ مُرْمِلُونَ قَالَ فَنَادَاهُ رَجُلٌ مِنْ طَائِفَةِ النَّاسِ قَالَ أَنَا أُجَوِّزُهُ فَفَتَحَ رَحْلَهُ فَإِذَا هُوَ يَأْتِي بِحُلَّةٍ صَفُورِيَّةٍ فَوَضَعَهَا فِي حَجْرِي قُلْتُ مَنْ صَاحِبُ الْجَائِزَةِ قِيلَ لِي عُثْمَانُ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّكُمْ يُنْزِلُ هَذَا الرَّجُلَ فَقَالَ فَتًى مِنْ الْأَنْصَارِ أَنَا فَقَامَ الْأَنْصَارِيُّ وَقُمْتُ مَعَهُ حَتَّى إِذَا خَرَجْتُ مِنْ طَائِفَةِ الْمَجْلِسِ نَادَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ تَعَالَ يَا أَخَا تَنُوخَ فَأَقْبَلْتُ أَهْوِي إِلَيْهِ حَتَّى كُنْتُ قَائِمًا فِي مَجْلِسِي الَّذِي كُنْتُ بَيْنَ يَدَيْهِ فَحَلَّ حَبْوَتَهُ عَنْ ظَهْرِهِ وَقَالَ هَاهُنَا امْضِ لِمَا أُمِرْتَ لَهُ فَجُلْتُ فِي ظَهْرِهِ فَإِذَا أَنَا بِخَاتَمٍ فِي مَوْضِعِ غُضُونِ الْكَتِفِ مِثْلِ الْحَجْمَةِ الضَّخْمَةِ

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